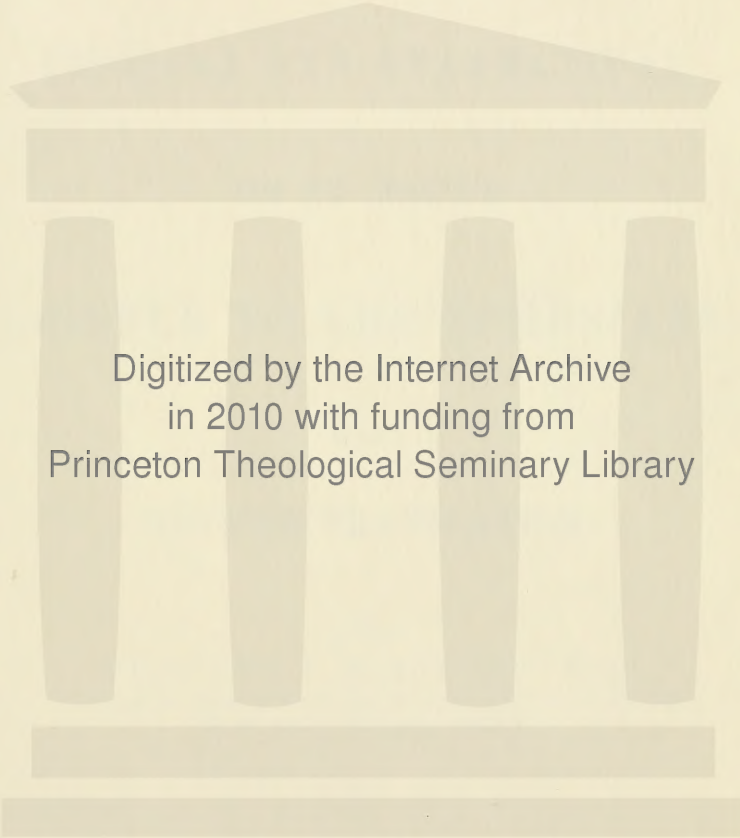
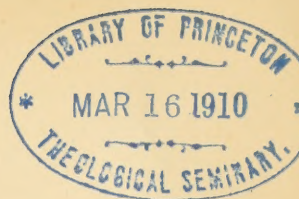




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A commentary, critical and
grammatical, on St. Paul's



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A

COMMENTARY,
CRITICAL AND GRAMMATICAL,
ON ST. PAUL'S
EPISTLE TO THE EPHESIANS.
WITH A
REVISED TRANSLATION.

BY
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FOREWORD TO THE FIRST EDITION.

The following pages form the second part of a manuscript of the first edition of the book, and are intended to be printed as the second part of the book in the first edition.

Andover:

Electrotyped and Printed by W. F. Draper.

PREFACE TO THE FIRST EDITION.

THE following pages form the second part of a commentary on St. Paul's Epistles, founded on the same principles and constructed on the same plan as that of the Epistle to the Galatians.

As I explained, somewhat at length, in the preface to that Epistle, the general principles, critical, grammatical, and exegetical, upon which this commentary has been attempted, I will now only make a few special observations on this present portion of the work, and record my obligations to those expositors who have more particularly devoted themselves to this Epistle.

With regard to the present commentary, I will only remind the reader, that as in style, matter, and logical connection, this sublime Epistle differs considerably from that to the Galatians, so the commentary must necessarily, in many respects, reflect these differences and distinctions. Several points of grammatical interest which particularly characterized the former Epistle are scarcely perceptible in the present; while difficulties which made themselves but slightly felt in the vivid, argumentative, expostulatory language of the Epistle to the Galatians, are here, amidst the earnest hortatory comments, the deeper doctrinal expositions, and the more profound enarrations of the primal counsels of God, ever maintaining a distinct and visible prominence. In the Epistle to the Galatians, for example, the explanation of the uses of the cases did not commonly involve many points of interest: in this Epistle, the cases, *especially the genitive*, present almost every phase and form of difficulty; the uses are most various, the combinations most subtle and significant. In the Epistle to the Galatians, again, the particles, causal, illative, or adversative, which connected the clauses were constantly claiming the reader's attention, while the subordination or coördination of the clauses themselves and the inter-dependence of the different members and factors of the sentence were generally simple and perspicuous. In the present Epistle these difficulties are exactly reversed; the use of the particles is more simple, while the intertexture of sentences and the connection of clauses, especially in the earlier portions of the Epistle, try the powers and principles of grammatical and logical analysis to the very uttermost.

In the first chapter more particularly, when we are permitted, as it were, to gaze upon the evolution of the archetypal dispensation of God, amidst those linked and blended clauses that, like the enwreathed smoke of some sweet-smelling sacrifice, mount and mount upwards to the very heaven of heavens, in that group of sentences of rarest harmony and more than mortal eloquence, these difficulties are so great and so deep, that the most exact language and the most discriminating analysis seem, as they truly are, too poor and too weak to convey the force or connection of expressions so august, and thoughts so unspeakably profound.

It is in this part that I have been deeply conscious that the system of exposition which I have adopted has passed through its sorest and severest trial, and though I have labored with anxious and unremitting industry, though I have spared neither toil nor time, but with fear and trembling, and not without many prayers have devoted every power to the endeavor to develop the outward meaning and connection of this stupendous revelation, I yet feel, from my very heart, how feeble that effort has been, how inexpressive my words, how powerless my grasp, how imperfect my delineation.

Still, in other portions of this Epistle, I trust I am not presumptuous in saying that I have been more cheered and hopeful, and that I have felt increased confidence in the system of exposition I was enabled to pursue in the commentary on the preceding Epistle. I have thus (especially after the kind notices my former work has received) studiously maintained in the present notes the same critical and grammatical characteristics which marked the former commentary. The only difference that I am aware of will be found in the still greater attention I have paid to the Greek Expositors, a slight decrease in the references to some modern commentators in whom I have felt a diminishing confidence, a slight increase in the references to our best English Divines which the nature of this profound Epistle has seemed to require. I deeply regret that the limits which I have prescribed to myself in this commentary have prevented my embodying the substance of these references in the notes, as I well know the disinclination to pause and consult other authors which every reader, save the most earnest and truth-seeking, is certain to feel. Yet this I will say, that I think the student will not often regret the trouble he may have to take in reading those few portions of our great English Divines to which I have directed his attention, and which, for his sake, I could wish had been more numerous. Such as they are, they are the results of my own private reading and observation.

In the grammatical portion of the commentary I must entreat the reader to bear with me, if for the sake of brevity, and, I might even say, perspicuity, I have been forced to avail myself of the current forms of expression adopted by modern grammatical writers. They will all be found elucidated in the treatises to which I have referred, and of these, every one, to the best of my

belief, is well known and accessible, and will probably occupy a place in the library of most scholars.

I must now briefly notice the authors to whom, in addition to those mentioned in the preface to the *Galatians*, I am indebted in the present Epistle.

Of the patristic commentators I have derived great benefit from some *exceedingly* valuable annotations of Origen, which are to be found in Cramer's *Catenæ*, and which have hitherto scarcely received any notice from recent expositors, though they most eminently deserve it.

Of modern commentators on this Epistle, I am deeply indebted to the admirable exposition of Harless, which, for accurate scholarship, learning, candor, and ability, may be pronounced one of the best, if not the very best commentary that has ever yet appeared on any single portion of Holy Scripture. A second edition has long been promised, but, as far as I could learn from catalogues, and the foreign booksellers in this country, it had not made its appearance when I commenced this Epistle, nor, up to the present time, have I seen any notice of its publication.

The exposition of this Epistle by Dr. Stier, under the title of *Die Gemeinde in Christo Jesu*, is very complete and comprehensive, but so depressingly voluminous as to weary out the patience of the most devoted reader. When I mention that it extends to upwards of 1050 closely printed pages, and that some single verses (e. g. ch. i. 23, ii. 15) are commented on to the extent of nearly thirty pages, I may be excused if I express my regret that a writer so earnest, so reverential, and so favorably known to the world as Dr. Rudolph Stier, should not have endeavored to have confined his commentary to somewhat more moderate dimensions. The chief fault I venture to find with Dr. Stier's system of interpretation is his constant and (in this work) characteristic endeavor to blend together two or more explanations, and, in his earnest and most praiseworthy attempt to exhibit the many deeper meanings which a passage may involve, to unite what is often dissimilar and inharmonious. Still his commentary is the production of a learned and devout mind, and no reader will consult it in vain. A review of it may be found in the seventy-ninth volume of Reuter's *Repertorium*.

The third special commentary I desire to mention, is the full and laborious commentary of Professor Eadie. I have derived from it little *directly*, as it is, to a great degree, confessedly a compilation from existing materials, and these I have, in all cases, thought it my duty to examine and to use for myself; still I have never failed to give Professor Eadie's decisions my best consideration, and have in many cases felt myself edified by the devoutness, and, not unfrequently, the eloquence of his expositions. I trust, however, the learned author will excuse me when I say that I do not think the grammatical portion of the commentary is by any means so well executed as the exegetical, and that I cannot but regard this otherwise able work, as, to a

certain extent, an example of the truth of an opinion which I ventured to express in the preface to the *Galatians*, viz., that theological as well as grammatical learning is now so much increased, that it is hard to find a commentator who is able satisfactorily to undertake, at one and the same time, a critical, grammatical, exegetical, and dogmatical exposition of any portion of the New Testament. In his cumulative representation of the opinions of other commentators, as my notes will occasionally testify, Professor Eadie is also not always exact: with these abatements, however, which candor compels me to make, I can heartily and conscientiously recommend this commentary as both judicious and comprehensive, and as a great and important addition to the exegetical labors of this country.

I need hardly add that the last edition of the accurate, perspicuous, and learned commentary of Dr. Meyer, has been most carefully consulted throughout, and I must again, as in the preface to the *Galatians*, avow my great obligations to the acumen and scholarship of the learned editor. In many doctrinal questions I differ widely from Dr. Meyer, but, as a critical and grammatical expositor, I entertain for him a very great respect.

I have now only to commit my work to the reader, with the humble prayer to Almighty God, through Jesus Christ, that it may receive a blessing from above, and, though feebly and imperfectly, may still be permitted to minister somewhat to the more accurate knowledge of His blessed Word, and to the clearer perception of the outward forms and expressions of His everlasting Truth.

C. J. ELLICOTT.

CAMBRIDGE, JUNE 1855.

PREFACE TO THE SECOND EDITION.

THE second edition of the present Epistle is in all respects similar to the second edition of the Epistle to the Galatians, which appeared a few months since, and is brought up, I sincerely hope, fully to the same standard.

It is perhaps right to say that little has been substantially altered, and that the reader of the first edition will scarcely find more than half a dozen passages¹ where the opinions formerly maintained are either retracted or modified; still the additions are great, and the number of notes that have been recast or re-written by no means inconsiderable. By this means space has been obtained for the introduction of new matter; weaker arguments in contested passages have been made to give place to what might seem to put in a clearer light the stronger argument; logical and grammatical observations have been more grouped, and the links of thought that connect clause with clause or sentence with sentence, more studiously exhibited. In this last respect the additions will be found great, and will, I trust, by the blessing of God, be of no little use to the reader in properly pursuing the train of sublime thought that runs through this transcendent Epistle. This, alas! is the point most commonly neglected in our general study of Scripture: we trust to general impressions, and carry away general ideas, but the exact sequence of thought in the mind of the inspired writer is what, I fear, is only too frequently neglected. It is useless to disguise that this close analysis of the sacred text is *very* difficult,—that it requires a calm judgment, and a disciplined mind no less than a loving and teachable heart,—that it is not a power we can acquire in a week or in a month,—yet if Scripture be, what I for one believe it to be, the writing of men inspired by the third Person of the adorable Trinity, then we may well conceive no labor in this direction can be too severe, no exercise of thought too close or persistent. Let it also be not forgotten that no intelligent reader can now fairly say that he is without proper assistance; that the well is deep and he has nothing to draw with.

Setting aside all mention of the general improvement in the Commentaries of the day, and supposing the tacit objector to be either unable or unwilling

¹ I may specify for the sake of those who have the first edition, ch. i. 10, 12, 22; ii. 15; iv. 6; iv. 23 (amplified view); v. 25 (critical note).

to face the labor of reading the great patristic expositors, let him still remember that the science of grammar is now so much advanced,¹ that syntax and logic are now so well and so happily combined, that no one who is really in earnest, and to whom God has given a fair measure of ability, can for a moment justly plead that an accurate knowledge of the Greek of the New Testament is beyond his grasp, and a power of analyzing the connection of its weighty sentences not abundantly ministered to him. I studiously limit myself to saying the Greek *of the New Testament*: individual industry, however steadily exercised, may sometimes fail in making a student a good general Greek scholar; he may have no natural power of appreciating those felicities of expression, no ready ability for discriminating between those subtle uses of particles which mark the best age of Attic Greek; but the language of the New Testament, its plain, hearty, truly simple, but truly Greek diction, is, I am confident, above the reach of no one who will soundly study the general rules of thought and language, as they are now put before us by the grammarians of our own time. And this I say, partly to encourage the humbler reader who might have thought such acquirements decidedly out of his reach, partly for the sake of augmenting that kind and considerate company of students that have given these commentaries a hearing, and have borne patiently with the constant notice and repetition of grammatical details. I venture thus to dwell upon this topic,—a topic in part alluded to in the preface to the first edition, as four years of hard study since that was written, and, what is more valuable for testing opinions, one year of responsible *teaching* have convinced me that a really accurate knowledge of the language of the Greek Testament may be acquired far more easily than might at first have been imagined; and have further confirmed me in the belief that it is by these accurate investigations of the language of the Inspired Volume that we are enabled really to penetrate into its deeper mysteries, and thence to learn to appreciate the more convincing certainty of our highest hopes, and the more assured reality of our truest consolations.

But to return to the present volume. The student will find a great, and, I trust, a welcome addition in the constant citations from nine ancient versions, viz., the Old Latin, the two Syriac Versions, the Vulgate, the Coptic, the Gothic, the two Ethiopic Versions, and the Armenian.² All these have

¹ I may here remark that the Greek Grammar of Dr. Donaldson, noticed in the Preface to the *Galatians*, has now reached a second and enlarged edition, and is so complete in all its parts, and so felicitous in its combination of logic with grammar, as to form a most important contribution to the accurate study of the Greek language.

² I may take this opportunity of noticing, for the benefit of those who may be disposed to study this interesting and not very difficult language, that I have derived much useful assistance from the *Brevis Linguae Armeniacae Grammatica* (Berl. 1841) of J. H. Petermann. It is furnished with a good Chrestomathy and a useful glossary, and has the great advantage of being perspicuous and brief.

been carefully studied, their opinions maturely considered; and their views of debated passages exhibited in brief and unpretending, but (if labor may be allowed to make me hopeful) in correct and trustworthy enumerations.

Considerable additions have been made in the way of short critical notes, especially in those cases in which the Received Text differs from the reading which I have thought it right to follow. Here I have received some welcome assistance from the last, the so-called *seventh* edition of Dr. Tischendorf's *New Testament*,¹ though I regret to say I am still obliged to reiterate the opinion which I have formerly expressed, that at any rate in the citations from the Ancient Versions, Dr. Tischendorf is not always to be depended upon. His own preface, though marked by great assumption of tone, will indeed itself confirm this; as he has, by his own admissions, depended nearly entirely on Leusden and Schaaf for the Peshito-Syriac, — on the incorrect edition of Wilkins for the Coptic Version of the Epistles, to the complete neglect of the more recent edition of Bötticher, — on a collator for Platt's Ethiopic, — and for the Armenian, on the edition of a man whose general inaccuracies he has unsparingly denounced, Dr. Scholz. The subjective criticisms mixed up in the notes, cannot be pronounced as either very useful or very satisfactory, and will serve to show how hard it is to find in one and the same person the patient and laborious palæographer and the sound and sagacious critic. Still we owe much to Dr. Tischendorf, and it is probable shall have to owe much more;² his unwearied labors command our highest respect, and may only the more make us regret that they are not set off by a greater Christian courtesy in his general tone, and by more forbearance towards those who feel it their duty to differ from him.

The last addition to the present edition which it is here necessary to specify is, perhaps, the most important, — *systematic* reference to the sermons and treatises of our best English divines. This, it will be remembered, appeared to some extent in the first edition, and has always formed a feature of these commentaries; still I am now enabled to give to the reader the results of a wider reading, and to entertain the hope that he will find but few really valuable illustrations from our *best* divines overlooked in the present volume. All I have done, however, is only in the way of reference. Much I regret that neither space, nor the general character of the commentary, enable me to make long quotations: I will repeat, however, what I have said elsewhere, that, as the references have been made with great care and consideration, I venture to think that the reader who will take the trouble of consulting the writers in the places referred to, will find himself abundantly rewarded for his labor.

¹ In deference to the opinion and present usage of this critic, I now designate the MS. of St. Paul's Epp. formerly marked J. in the critical editions, by the new mark L.

² For a brief notice of the discovery by Dr. Tischendorf of a MS. of the *whole* New Test. of an antiquity *said to be* as great as that of B, see the *Literary Churchman* for July 16, 1859, p. 258; *Bib. Sacra*, vol. xvi. 639.

I have already received many kind recognitions of the use which this class of references has proved to students in Theology; and I now continue them with renewed interest, feeling day by day more assured that in these latter times it is to our own great divines of the sixteenth and seventeenth centuries we must go for our Theology; and that it is from them alone that we can provide ourselves with preservatives against the unsound, vaunting, and humanitarian theosophy that is such a melancholy and yet such a popular characteristic of our own times.

Nothing now remains for me, except to notice briefly the works of fellow-laborers that have appeared since the publication of the first edition.

A new edition has recently appeared by Harless, but, as the author himself apprizes us, too little changed to need any further notice than what has already appeared in the original Preface to this work. A very useful edition for the general reader has also appeared in America, from the pen of the estimable Dr. Turner, but is too different in its principles of interpretation to have been of much use to me in a critical and grammatical commentary such as the present. To two commentaries, however, which have appeared in this country, during the interval I have alluded to, I have paid very great attention. The first is the Third Volume of my friend Dean Alford's *Commentary*; the second is the Third Part of Canon Wordsworth's *Commentary*, — works which both deserve and have received the high approbation of all biblical students; the former for its able and attractive exegesis, the latter for its valuable citations from Patristic and English Divinity, and both for their accurate scholarship, and sound and intelligent criticism.

I now commend myself to the kind judgment of my readers; and with the hope, that some time in the course of the following year, if God be pleased to give me health and strength, I may be able to complete another portion of my laborious undertaking, I here bring to its close a work that has claimed my incessant attention for some months.

May the blessing of God rest on this reëpearance of a lowly tribute to His Honor and Glory; — may its errors and shortcomings be forgiven, and its broken and partial glimpses of Divine Truth be permitted to excite in others a deeper reverence for the Eternal Word, and a more earnest longing for the full and perfect Day.

CAMBRIDGE, AUGUST, 1859.

INTRODUCTION.

THE sublime epistle to the Ephesians was written by St. Paul during his first captivity at Rome (Acts xxviii. 16), and stands second or more probably third in the third of the four groups into which the Epistles of St. Paul may be conveniently divided. The Ep. to the Colossians (Meyer *Einleit.* p. 18, Wieseler, *Chronol.* p. 450 sq.), and also that to Philemon, appear to have immediately *preceded*, while that to the Philippians seems to have *succeeded* after an interval of perhaps a year, when the Apostle's confinement assumed a harsher character, and his prospects seemed in some measure more cheerless (Phil. i. 20).

It was thus written about the year A. D. 62, and was conveyed to the Church of Ephesus by Tychicus (Eph. vi. 21), either *while on his way* to deliver the Epistles addressed respectively to the Colossians and to Philemon, or, as has been thought more probable (Meyer *Einleit.* p. 17), *on his return* after having performed that duty.

That the Epistle was addressed to the Christians of the important city of Ephesus seems scarcely open to serious doubt. Both the critical arguments (see note on ch. i. 1) and the nearly unanimous consent of the early Church (Iren. *Hær.* v. 2, 3, Clem. Alex. *Strom.* iv. 8, Vol. I. p. 592, ed. Pott., Orig. *Cels.* Vol. I. p. 458, ed. Bened.) are so decidedly in favor of such a destination, that we scarcely seem warranted in calling in question a statement so strongly supported. Still the omission of greetings and personal notices in an Epistle sent from the founder of the Church of Ephesus (Acts xix. i. sq., comp. xviii. 19) to converts with whom he had abode nearly three years (Acts xx. 31) seems so very striking and noticeable, that we may perhaps so far adopt the opinion of Usher (*Annal.* ann. 4068) and of several recent expositors, that this Epistle, though addressed to the Christians at Ephesus, was still designed for circulation in all the churches conterminous to or dependent on that city, and was thus left studiously general in form, and free

from distinctive notices. Individual greetings and other messages of affection might well have been entrusted to a bearer who was specially commissioned to inform the receivers of the Epistle upon all points connected with the personal state of the Apostle (ch. vi. 21).

The Epistle does not appear to have been called forth by any particular circumstances, nor to have involved any warning against the peculiarities of Jewish or Eastern Philosophy, but was designed to set forth the origin and development of the Church of Christ, and to display to the Christian dweller under the shadow of the great temple of Diana the unity and beauty of that transcendently more glorious spiritual temple (ch. ii. 20) of which Christ Himself was the head corner-stone, and the saints portions of the superstructure. That it should also contain many thoughts nearly identical with those expressed in the Epistle to the Colossians is readily accounted for by the fact that both were written nearly at the same time, and both addressed to Churches which were sufficiently near to each other to have had many things in common, especially in the relations of social and domestic life.

The *genuineness* and *authenticity* admit of no reasonable doubt. The testimonies of the Early Church are unusually strong and persistent (see reff. above, and add Tertull. *de Præscr.* ch. xxxvi., Hippol. *Refut. Hær.* p. 193, ed. Oxf.), and have never been called in question till comparatively recent times. The objections are purely of a subjective character, being mainly founded on imaginary weaknesses in style or equally imaginary references to early Gnosticism, and have been so fairly and fully confuted that they can no longer be considered to deserve any serious attention; see esp. Meyer, *Einleit.* p. 19 sq., Davidson, *Introd.* Vol. II. p. 352 sq., Alford, *Prolegom.* p. 8.

The arguments in favor of the Epistle having been written at Cæsarea will be found in Meyer, *Einleit.* § 2, but are far from convincing.

THE EPISTLE TO THE EPHESIANS.

CHAPTER I. 1.

Apostolic address and
salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
δελήματος Θεοῦ τοῖς ἁγίοις τοῖς

1. ἐν ᾿Εφέσῳ] *Tisch.* and *Alf.* have enclosed these words in brackets, but scarcely with sufficient reason. Without entering into detailed arguments, it may be sufficient to remark, that the facts about which all now seem agreed are as follows:— (1) As far as our present collations can be depended upon, all the MSS., mss., and Vv., are unanimous in favor of the insertion, except B, where the words are supplied on the margin by a *second* hand (*Tisch.*), and 67, where they appear in the text, but with diacritical marks indicative of suspicion:— (2) Basil of Cappad., certainly did not find the words ἐν τοῖς παλαιοῖς τῶν ἀντιγραφῶν, *Eunom.* II. 19. Bp. Middleton supposes Basil only appeals to the ancient MSS. as containing τοῖς οὕτως ἐν ᾿Εφ., not simply τοῖς ἐν ᾿Εφ.; comp. Wiggers, *Stud. u. Krit.* for 1841, p. 423: this opinion, however, has no diplomatic support of any kind, and cannot fairly and logically be deduced from the words of Basil; see Meyer, *Einleit.* p. 2, note:— (3) Tertullian (*Marc.* v. II. 17) possibly was not aware of their existence; it is uncritical to say more. His words, ‘veritas Ecclesiæ,’ do not necessarily imply an absence of diplomatic evidence, nor can ‘interpolare’ (comp. *Marc.* IV. 1, v. 21) be pressed:— (4) Origen (*Caten.* Vol. II. p. 102) appears to have accepted the omission, as he comments on the peculiarity of the expression τοῖς ἁγίοις τοῖς οὕτως; see *Tisch.* (ed. 7). The internal evidence, such as absence of greetings and personal notices, is of more importance. Still, both combined cannot be considered sufficient to overthrow the vast preponderance of external authority, and the appy. unanimous tradition of the early Church, that this Ep. was addressed to

CHAP. I. 1. δοῦλος Χ. Ἰ.] ‘a servant of Jesus Christ:’ gen. not of ablation (the source from which his commission proceeded; comp. Stier *in loc.*), but simply of possession, in ref. to the Master whose servant and minister he was; see Acts xxvii. 23, οὗ εἰμί, Rom. i. 1, δοῦλος Ἰ. Χ., and comp. notes on Phil. i. 1. The distinction between these forms of the gen. (which Eadie appears not to have fully felt) is often faintly marked (compare Scheuerl. *Synt.* § 16, 17); still

οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

the Ephesians (Iren. *Hær.* v. 2, 3, Clem. Al. *Strom.* iv. 8, Tertull. *l. c.*, Origen, *Cels.* iii. p. 458, ed. Ben.). We therefore retain the words as genuine, and ascribe their omission in B to an early exercise of criticism founded on supposed internal evidence, traces of which are found in Theodoret, *Præf. in Eph.*: comp. Wieseler, *Chronol.* p. 442 sq. The different theories and attempts to reconcile conflicting evidence will be found in Meyer, *Einleit.* § 1, Wieseler, *Chronol.* p. 432 sq., and Davidson, *Introd.* Vol. II. p. 328 sq. Of the many *hypotheses*, that of Harless (*Einleit.* p. 57) — that the Ep. was designed not only for the Ephesians, but for the Churches dependent on Ephesus, or the Christians who had already been converted there — is perhaps the most plausible.

Harless seems quite correct in saying that the idea of *authorization* does not depend simply on the gen., but on the modal clauses κατ' ἐπιταγήν, 1 Tim. i. 1, which are commonly attached: comp. Gal. i. 1, where the nature of the relations between the Apostle and his converts suggests language of unusual precision.

διὰ θελήματος] 'by the will of God'; modal clause appended to the preceding words, not so much to enhance his apostolic authority (comp. Alf.), as in that thankful remembrance of God's power and grace, which any allusion to his ministerial office was sure to awaken in the Apostle's heart: comp. 1 Cor. xv. 10, Gal. i. 15. These and the preceding words occur in the same order and connection in 2 Cor. i. 1, Col. i. 1, 2 Tim. i. 1; compare 1 Cor. i. 1. Though it is not possible to doubt that the Apostle, in addressing different Churches or individuals, *designedly* adopted the same or different modes of salutation, still it is not in all cases easy to trace, from external considerations, the reasons for the choice; comp. notes on Col. i. 1. Rückert, who has slightly touched on the subject (on Gal. i. 1), refers the Apostle's present specification of his authority, διὰ θελ. Θ., to the encyclical character of the Epistle. As this character, though probable (see crit. note), is merely hypothetical, it will be safer, and perhaps more natural, to adopt the more general explanation

above alluded to; see Meyer on 1 Cor. i. 1.

τοῖς ἁγίοις] 'to the Saints.' Christians are appy. called ἅγιοι in the N. T. in three senses; (a) *generally*, as members of a visible and local community devoted to God's service (Acts ix. 32, xxvi. 10, Rom. xv. 20), and, as such, united in a common outward profession of faith (1 Cor. i. 2; see Chrys. on Rom. i. 7); (b) *more specifically*, as members of a spiritual community (Col. iii. 12, 1 Pet. ii. 9); and (c) as also in many cases having personal and individual sanctity; comp. ver. 4, see Fell, *in loc.* The context will generally show which of these ideas predominates. In salutations like the present, ἅγιος appears used in its most comprehensive sense, as involving the idea of a *visible* (hence the local predicate), and also (as the complementary clause καὶ πιστοῖς ἐν Χρ. Ἰ. suggests) that of a *spiritual* and holy community; see Col. i. 1, and esp. 1 Cor. i. 2, where defining clauses involving these different ideas are grouped round κλητοῖς ἁγίοις: comp. Thorndike, *Review*, I. 33, Vol. I. p. 656 (A. C. Libr.), and Davenant on Col. i. 2. πιστοῖς ἐν Χ. Ἰ.] 'faithful, sc. believing, in Jesus Christ.' Πιστός is not here in its general and classical sense, 'qui fidem præstat' (Grot., Alf.), but its particular and theological sense, 'qui fidem habet' comp. Syr.), a meaning which it indisputably bears in several passages in the N. T.; e. g. John xx. 27, 2 Cor. vi.

² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Blessed be God who has predestinated us to the adoption of sons, redeemed us by Christ's blood, revealed to us His eternal purpose of uniting all in Him, and has commenced its fulfilment by sealing with his Spirit both Jew and Gentile.

15, Gal. iii. 9, 1 Tim. iv. 3 (not 1 Tim. i. 12, Eadie), Titus i. 6, etc.; compare Wisdom i. 14, Psalm c. 6, and see Suicer, *Thesaur.* s. v. Vol. II. p. 741.

ἐν Χριστῷ implies union, fellowship, with Christ (see notes on Gal. ii. 17), and qualifies only the more restricted term, πιστός, not ἅγιος (Phil. i. 1.) and πιστός (Harl., Meier). The clause is not, however, on the one hand, a mere exegesis of ἁγίους (Beza), nor, on the other, a specification of another and separate class (Stier), but completes the description of the ἅγιοι, by the addition of a second and more distinctive predication; see Meyer *in loc.* Πιστός ἐν Χρ. thus approximates in meaning to πιστεύων εἰς Χρ. (Gal. ii. 16), except that the latter involves a closer connection of the verb and the prep. (πιστ. εἰς — Χρ.), and points rather to an *act* of the will, while the former involves a closer connection of the prep. and the noun (πιστ. — ἐν Χρ.), and marks a *state* and condition: see Fritz. *Marc.* p. 175, and Eadie *in loc.*, where the full force of the preposition is eloquently expanded.

² χάρις ὑμῖν καὶ εἰρήνη] 'Grace to you and peace;' scil. εἴη not ἔστω (Meier, Holz.), which, though not untenable (Bernhardy, *Synt.* xi. 5, p. 392: comp. 2 Chron. ix. 8), is far less suitable and even less usual than the *optative*; see 1 Pet. i. 2, 2 Pet. i. 2, Jude 2, and comp. 2 John 3, where, however, ἔσται gives the wish the character of a definite expectation. The suggestion of Stier that χάρις and εἰρήνη refer respectively to the ἅγιοι and πιστοί does not seem tenable, as the formula is so common without any such antecedents (Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, al.); still they must not be diluted into mere equiva-

lents of the ordinary forms of salutation (Fritz. *Rom.* i. 7, Vol. I. p. 23). Χάρις expresses God's love toward man; εἰρήνη, the state of peace and blessedness which results from it; εἰρηνεύει γὰρ πρὸς τὸν Θεὸν ὁ τὴν εὐαγγελικὴν ἀσπασάμενος πολιτείαν, Theodoret, *Rom.* i. 8: see notes on Gal. i. 3. It may be observed that as *this* form is regularly maintained in all St. Paul's Epp. to Churches (Philem. 3 is no exception, being addressed also τῇ κατ' οἶκον ἐκκλησίᾳ), while in 1 Tim. i. 2, 2 Tim. i. 2, Tit. i. 4 (*Rec., Lachm.*), the more personal term ἔλεος is added, the latter might seem the form addressed to *individuals*, the former to *communities*; comp. too Rev. i. 4, 2 John 3, but consider Jude 2, Gal. vi. 16, and observe that in Tit. l. c. the longer reading is more than doubtful. St. James alone adopts the usual formula, χαίρειν: in 3 John i. 2 the salutation passes into a prayer.

καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου κ. τ. λ., so expressly Syr., Arm., both of which repeat the preposition. The Socinian interpretation, καὶ (πατρὸς) Κυρ., is grammatically admissible, but in a high degree forced and improbable: see esp. Tit. i. 4, and compare 1 Thess. iii. 11, 2 Thess. ii. 16.

³ εὐλογητός] 'Blessed,'—scil. ἔστω (2 Chron. ix. 8), or εἴη (Job i. 21, Psalm cxii. 2): the verb is, however, commonly omitted in this and similar forms of doxology; comp. 2 Cor. i. 3. In this solemn ascription of praise εὐλογητός (ἐπαινεῖσθαι καὶ θαυμάζεσθαι ἅγιος, Theod.-Mops.), as its position shows, has the principal emphasis, the rule of Fritz. (*Rom.* ix. 5, Vol. II. 274) being appropinquate—reasonable—that εὐλογητός or εὐλογημένος will occupy the first or some succeeding place in the sentence, according

ἡμῶν Ἰησοῦ Χριστοῦ ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευ-

as the emphasis rests on the predicate (as it commonly does), or on the substantive; comp. 1 Kings x. 9, 2 Chron. l. c., Job l. c., and esp. Psalm l. c., which are thus more satisfactorily explained than by a supposed limitation of position in consequence of the inserted copula (Alf. on Rom. ix. 5).

It has been remarked by Steiger on 1 Pet. i. 3 (comp. Harless), that in the N. T. εὐλογητός is only applied to God, εὐλογημένος to man: it may be added that in the LXX, the latter is occasionally applied to God, but never the former to man. For a good analysis of the present paragraph, in which the relations of the Church to the three persons of the blessed Trinity are distinctly unfolded, see Alford *in loc.* Θεὸς καὶ πατὴρ κ. τ. λ.] 'God and the Father of our Lord Jesus Christ.' It is doubtful whether in this formula (which Rück. needlessly terms 'paulinisch,' see 1 Pet. i. 3) the gen. depends (a) on both (Theoph.), or (b) only on the latter (Syr., Æth., Theod.-Mops. 1, Theodoret) of the two nominatives. Chrys. leaves it undecided. Grammatical considerations do not assist us; for, on the one hand, the position of the article before Θεὸς rather than Πατὴρ (Olsh.) does not invalidate the latter interpretation (compare Winer. *Gr.* § 19. 3, p. 115 note), nor the omission of τέ before καὶ (Harless) the former; the usual 'preparative force of τέ (Hartung, *Partik.* Vol. i. p. 98, Klotz, *Devar.* Vol. ii. p. 730) being here obviously out of place. To the former interpretation, Θεὸς μὲν, ὡς σαρκωθέντος, πατὴρ δέ, ὡς Θεοῦ λόγου, there can be no doctrinal objections (see verse 17, John xx. 17, and compare Olsh. on *Matth.* xxi. 31, 32), but from the considerations suggested on Gal. i. 4, as well as from the fact that, except in ver. 17, St. Paul has not elsewhere so designated the Father, the latter construction seems

decidedly preferable.

On the most suitable translation, see notes on Gal. i. 4. (*Transl.*). δ εὐλογήσας ἡμᾶς] 'who blessed us;' 'antianac-lasis; aliter nobis benedixit Deus, aliter nos benedicimus Illi,' Bengel. The aorist *participle* (where the aoristic force is always least obscure, Bernhardt, *Synt.* x. 9, p. 383) refers to the counsels of the Father as graciously completed in the Redemption, and is thus neither used (a) for a pres. (Holzh.) — an untenable position, except in a sense and under limitations (Scheuerl. *Syntax*, § 32. 2, p. 331) which would here be doctrinally unsuitable; nor (b) as marking 'a customary or repeated act' (Eadie) — a meaning which the aorist never appears to bear in the N. T.; see Winer, *Gr.* § 40. 4. i. p. 248. The reference of ἡμᾶς can scarcely be doubtful: it cannot refer to St. Paul (Koppe), — for comp. κἀγώ, ver. 15, — but, as the inclusive nature of the context (ver. 14, 11, 12) distinctly implies, must be extended to Christians generally. No fixed rules can be laid down as to the reference of the plural pronoun: this must always be determined by the context.

ἐν πάσῃ εὐλογίᾳ πνευματικῇ] 'with every blessing of the Spirit; agency by which the blessing was imparted, ἐν here being appy. instrumental (see notes on 1 Thess. iv. 18), and perhaps not without some parallelism to the Hebrew בְּכָל־בְּרָכָה; comp. the analogous construction, Tobit viii. 15, and James iii. 9, where, however, the instrumental sense is much more distinct. The meaning and force of πνευματικῇ is slightly doubtful. Chrys. and Theod.-Mops. find in it an antithesis to the blessings of the Old Covenant (τὴν Ἰουδαίῃ ἐνταῦθα αἰνίσσεται εὐλογία μὲν γὰρ ἦν ἀλλ' οὐ πνευματικῇ; Chrys.; comp. Schoettg. *Hor.* Vol. i. p. 756); so distinctly Syr., Æth., and with a detailed

ματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, ⁴ καθὼς ἐξελέξατο ἡμᾶς ἐν

enumeration of the blessings, Theodoret, *in loc.*

It seems, however, much more in accordance both with the present context and with the prevailing usage of the N. T. (see Rom. i. 11, χάρισμα πνευματικόν, and 1 Cor. xii. 1 τῶν πνευματικῶν, compared with ver. 11), to refer the epithet directly to the Holy Spirit (Joel iii. 1 sq., Acts ii. 16). Bengel has not failed to notice the allusion to the Trinity, which, as Stier (Vol. i. p. 57) has clearly shown, pervades the whole of this sublime Epistle. ἐν τοῖς ἐπουρανίοις] 'in heavenly regions;

ܐܢܬܐ [in cælo], Syr., 'in cælis,'

Æth. The exact meaning of these words is doubtful. Many of the ancient, and several modern expositors, explain τὰ ἐπουράνια, as 'heavenly blessings' (ἐπουράνια γὰρ τὰ δῶρα ταῦτα, Theodoret), 'heavenly institutions' (J. Johnson, *Unbl. Sac.* Vol. i. p. 198, A. C. Libr.), and thus, as in *ethical* contrast to τὰ ἐπίγεια (Chrys.); see John iii. 12, but comp. 1 Cor. xv. 40, where the same words are in *physical* contrast. This is not grammatically untenable, and would not require the omission of τοῖς (Rück., Eadie, al.), as the article would thus only correctly designate the class; see Middleton, *Greek Art.* II. 2. 2, p. 40, and comp. Winer, *Gr.* § 18. 3, p. 99. As, however, such a specification of the sphere, and thence of the spiritual character of the action would seem superfluous after the definite words immediately preceding, — as in the four other passages in this Ep. (i. 20, ii. 6, iii. 10, and vi. 12, but contr. Chrys.) the expression seems obviously *local*, and lastly, — as throughout St. Paul's Epp. (even 2 Tim. iv. 18) ἐπουράνιος has that local or physical force which the preposition ἐπὶ (Hartless) would also seem further to suggest, it will be best, both from contextual and

lexical reasons to retain that meaning in the present case. Ἐν τοῖς ἐπουρ. must then here be referred as a *local* predication to εὐλογ. πνευμ., defining, broadly and comprehensively the region and sphere where our true home is (Phil. iii. 20), where our hope is laid up (Col. i. 5), and whence the blessings of the Spirit, the δωρεὰ ἡ ἐπουράνιος (Heb. vi. 4), truly come: see notes to *Transl.*

ἐν Χριστῷ] Not for διὰ Χρ. (Chrys., Hamm.), but, as in ver. 1, 'in Christ;' 'in quo uno spirituali et sanctificā benedictione donamur,' Beza. Thus εὐλογήσας contains the predication of *time* (Donalds. *Gr.* § 574 sq.), ἐν εὐλογ. πνευμ. the predication of *manner*, more exactly defined by the *local* predication ἐν τοῖς ἐπουρ., while ἐν Χρ. is that mystical predication which, as Stier well observes, 'is the very soul of this Epistle,' and involves all other conceptions in itself. For a good example of this species of analysis of clauses and sentences, see Donalds. *Crat.* § 304.

4. καθὼς] 'even as,' 'sicut' Clarom., Vulg., Copt., al.; explanation and expansion of the preceding εὐλογήσας κ. τ. λ., the particle καθὼς, which in most cases has a purely modal, appearing here to have also a slightly explanatory or even casual force ('inasmuch as'), and to mark not only the accordance, but the necessary connection of the εὐλογία with the ἐκλογή; see Rom. i. 28, 1 Cor. i. 6, and compare καθότι (used only by St. Luke), which has both a modal (Acts ii. 45, iv. 35) and a causal (Acts ii. 24) meaning. The form καθὼς is not found in the older Attic writers, or in Lucian; see Lobeck, *Phryn.* p. 426, and notes on *Gal.* iii. 6.

ἐξελέξατο ἡμᾶς] 'chose us out for Himself;' 'elegit,' Clarom., Vulg., al., — but with some sacrifice of the fullest meaning. Without entering into the profound dogmat-

αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους

ical questions connected with the meaning of this verb (only used by St. Paul, here and 1 Cor. i. 27), it may be simply observed that in ἐξελέξατο three ideas are suggested; — (a) selection (not necessarily of *individuals*; see Ebrard, *Dogm.* § 560), from, out of, others not chosen (ἐκ τοῦ κόσμου, John xv. 19; contr. Hofmann, *Schriftb.* Vol. I. p. 198), suggested by the plain *meaning* of the word; — (b) simple unrestricted preterition of the act (alike irrespective of duration or relation, Bernhardt, *Syntax*, x. 8, p. 380, and esp. Fritz, *de Aor.* p. 17 sq.), conveyed by the *tense*, and further heightened by the ‘timelessness’ (Olsh.) of the quasi-temporal predication πρὸ καταβολῆς; compare 2 Thess. ii. 13, εἴλατο ἀπ’ ἀρχῆς: God is ὁ καλῶν (1 Thess. ii. 2), as well as ὁ καλέσας (Gal. i. 6), but not ὁ ἐκλεγόμενος; — (c) reflexive action (for Himself; comp. Eph. v. 27, Rev. xxi. 2), implied by the *voice*.

While the primary meaning of ἐκλέγ. and similar words is undoubtedly to be looked for in their general and national references in the O. T. (Usteri *Lehrbegr.* II. 2. 2, p. 271, Knapp, *Script. Var. Arg.* p. 556), the modal clauses with which they are combined show the deeper and more distinctive sense in which they are used in the New Testament. On this profound subject, and on the estates of man (the estate of wrath, of reconciliation, and of election) see esp. Jackson, *Creed*, x. 37, 11 sq., Vol. ix. p. 312 sq., and comp. Hammond on *God’s Grace*, Vol. I. p. 667 sq. (Lond. 1674), and Laurence, *Bampt. Lect.* for 1804.

ἐν αὐτῷ] Not for δι’ αὐτοῦ, scil. διὰ τῆς εἰς αὐτὸν πίστεως (Chrys., Hamm.), nor for εἰς αὐτὸν (comp. *Æth.*), nor yet with an instrumental force (Arm.), but, as Olsh. correctly and profoundly explains it, ‘in Him,’—in Christ, as the head and repre-

sentative of spiritual, as Adam was the representative of natural humanity; comp. 1 Cor. xv. 22.

πρὸ καταβολῆς κόσμου] This expression, used three times in the N. T. (John xvii. 24, 1 Pet. i. 20), here serves to define the archetypal character of the New Dispensation, and the wide gulf that separated the πρόθεσις πρὸ χρόνων αἰώνων (2 Tim. i. 9) of God with respect to Christians, from His temporal ἐκλογὴ of the Jews; see Neander, *Planting*, Vol. I. p. 522 (Bohn).

εἶναι ἡμᾶς κ. τ. λ.] ‘that we should be holy and blameless;’ object contemplated by God in His gracious ἐκλογὴ, the infin. being that of intention; scil. ἐπὶ τούτῳ ἵνα ἅγιοι ᾤμεν καὶ ἄμωμοι, Chrys.; comp. 2 Cor. xi. 2, Col. i. 22, and see Winer, *Gr.* § 45. 1, p. 284, Donalds. *Gr.* § 607. a, p. 598.

ἁγίους καὶ ἀμώμους ‘holy and blameless;’ positive and negative aspects of true Christian life. The meaning of ἄμωμος (ἄμεμπος· καθαρὸς· ἄψεκτος, Hesych.) is slightly doubtful; it may be (a) ‘inculpatus,’ ὁ ἀνεπίληπτον βίον ἔχων, Chrys., in accordance with its derivation (μῶμος μέμφομαι), or (b) ‘immaculatus’ (Vulg., Clarom., Arm.; comp. Syr., Goth.), with possible reference to its application in the LXX to victims, Lev. i. 10, xxii. 19; comp. 1 Macc. iv. 42, ἱερεῖς ἀμώμους, and see Tittm. *Synon.* p. 29. The latter meaning is strongly supported by 1 Pet. i. 19, ἀμνοῦ ἀμώμου καὶ ἀσπίλου, and Heb. ix. 14: still, as there is here no sacrificial allusion directly or indirectly (comp. ch. v. 27), it seems best to retain the simple etymological meaning; see Col. i. 22, ἀμώμους καὶ ἀνεγκλήτους, and compare Wisd. x. 15, λαὸν ὅσιον καὶ σπέρμα ἄμεμπον.

It is more doubtful whether these epithets point to a moral condition, *i. e.* to the righteousness of sanctification (Chrys., Hamm.), or to the imputed

κατενώπιον αὐτοῦ, ἐν ἀγάπῃ ⁵προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ

righteousness of Christ, (Olsh., Mey.) The former reference seems most consonant both with St. Paul's general teaching (1 Thess. iv. 7) and the obvious inferences that may be drawn from other passages in the N. T., 1 Pet. i. 16, Rev. xxii. 11; see Stier *in loc.*, and on the distinction between sanctifying and justifying righteousness, the excellent remarks of Hooker, *Serm.* II. 6. Vol. III. p. 611. κατενώπιον αὐτοῦ

'before Him;' 'id est vere, sincere,' Beza; not what men, but what God esteems as such. ἀγιωσύνην ζητεῖ ἡν ὁ τοῦ Θεοῦ ὄψθαλμος ὁρᾷ Chrys. The form αὐτοῦ is here to be preferred, as the reference to the subject is obviously remote and unemphatic; comp. Bremi, *Jahrb. der Philol.* ix. p. 171 (Winer). The distinction, however, between the proper use of these two forms cannot be rigorously defined; see Buttm. *Mid.* (Excurs. x) p. 140, and Tisch. *Prolegom.* p. LVIII. ἐν ἀγάπῃ may be joined with ἐξελέξατο; more probably with ἀγ. καὶ ἀμώμ. (Vulg., Copt.); but appy. most probably with προορίσας (Syr., Chrys., Theod.), as St Paul's object seems here not so much to define the nature of the required ἀγιωσύνη and ἀμεμφία on the part of man, as to reveal the transcendent principle of Love which informed the προορισμός of God; καὶ προσεῖδεν ἡμᾶς καὶ ἡγάπησε, Theod., compare Theod.-Mops. The arguments derived from the collocation of the words are not decisive, for ἐν ἀγάπῃ could as well be joined with ἀγ. καὶ ἀμ. here, as ἐν ἀγιωσύνῃ with ἀμέμπτους, 1 Thess. iii. 13; and again could as easily precede (emphatically) προορίσας here, as it does ἐρριζωμένοι ch. iii. 18. Lastly, it cannot be said that the second modal clause, κατὰ τὴν εὐδ. is thus superfluous (Meier): the two clauses point to two different attributes; ἐν ἀγάπῃ to the loving Mercy, κατὰ τὴν

εὐδ. to the sovereign Power of God. For a good defence of the second form of connection see Alford *in loc.*

5. προορίσας ἡμᾶς] 'having fore-ordained us;' i. e. not 'prædestinans, Beng., but 'quum prædestinasset,' Syr-Phil., the participle being most naturally regarded as *temporal*, not *modal*, and its action as *prior to*, not *synchronous with* (as in ver. 9) that of ἐξελ.; comp. Rom. viii. 29, 30, and see Bernhardt, *Synt.* III. 9, p. 383, Donalds. *Gr.* § 574 sq. With regard to the prep. it would certainly seem that πρὸ does not refer to others (Baumg.), nor, appy., to existence before time (Eadie), but simply to the realization of the event: the decree existed *before* the object of it came into outward manifestation; comp. προηλπίκotas, ver. 12, and see Olsh. *on Rom.* ix. 1. The distinction between ἐκλογή and προορισμός is thus drawn by Scherzer (cited by Wolf); 'different tantum ratione ordinativâ et objectivâ,'—the ἐκ of the former referring to the mass from whom the selection was made, the πρὸ of the latter to the preëxistence and priority of the decree. On προορισμός, etc., see Petavius, *Theol. Dogm.* ix. 1, Vol. I. p. 565 sq., and Laurence, *Bampt. Lect.* VIII. p. 169 sq.

εἰς υἰοθεσίαν] 'for adoption,' scil. ἵνα αὐτοὺ υἱοὶ λεγού[ω]μεθα καὶ χρηματίζωμεν, Theod.-Mops.; υἰοθεσία, however, not being merely *sonship* (Ust. *Lehrb.* II. 1, 2, p. 186), but as usual, 'adoptionem filiorum, Vulg.; see notes on Gal. iv. 5, and Neander, *Planting*, Vol. I. p. 477 (Bohn).

εἰς αὐτόν], 'unto Him;' comp. Col. i. 20, ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν. As the exact meaning of these words is slightly obscure, it will be best to premise the following statements. (a) Εἰς υἰοθ. . . εἰς αὐτόν must be regarded as a single compound clause expressive of the manner and nature of the προορι-

Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, ⁶ εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν

6. ἐν ᾗ] So *Tisch.* (ed. 2, 7) with DEF (om. ᾗ) GKL; great majority of mss.; Clarom., Vulg., Goth., Syr.-Phil., Arm., al.; Bas., Chrys., Theod., al. and rightly; for ᾗς, though found in AB; mss.; Syr., Æth.; Orig. (Cat.), Chrys. (1), al. (*Lachm., Mey., Alf.*), has weaker external support; and on internal grounds, as a grammatical correction, seems very suspicious. The statement of Alf., that 'a relative following a substantive is as often in a different case as the same, certainly cannot be substantiated; see Winer, *Gr.* § 24. 1, p. 197.

μός; δι' Ἰησ. and εἰς αὐτ. being *separate* sub-clauses further defining the prominent idea εἰς *vidēssian*. (b) Αὐτόν (not αὐτόν) is not to be referred to *Christ* (De W.), but, with the Greek expositors, to *God*. (c) Εἰς αὐτόν is not merely equivalent to ἐν αὐτῷ (Beza), or ἵς, scil. ἱρηκῆς (Holzh.); nor is the favorite transl. of Meyer, 'in reference to Him' (comp. Rück), though, grammatically tenable (Winer, *Gr.* § 49. a, p. 354), by any means sufficient. In these deeper theological passages the prep. seems to bear its primary (εἰς = *ens* Donalds. *Crat.* § 170) and most comprehensive sense of 'to and into' (see Rost u. Palm, *Lex. s.v.*); the idea of *approach* (τὴν εἰς αὐτόν ἀνέγουςαν, Theoph.) being also blended with, and heightened by, that of *inward union*; comp. notes on *Gal.* iii. 27.

We may thus paraphrase, 'God predestinated us to be adopted as His sons; and that adoption came to us through Christ, and was to lead us unto, and unite us to God.' Stier compares what he terms the bold expression, 2 Pet. i. 4. κατὰ τὴν εὐδοκίαν κ. τ. λ.] 'according to the good pleasure of His will,' secundum placitum (propositum, Vulg.) voluntatis suæ, Clarom.; the prep. κατὰ, as usual, marking 'rule, measure, accordance to,' Winer, *Gr.* § 49 d, p. 357. The exact meaning of εὐδοκία is here doubtful. The Greek expositors (not Chrys.) refer it to the *benevolentia* (ἡ ἐπ' εὐεργεσίᾳ βούλησις (Æcum.), the Vulg., Syr, Goth. ('leikainai'), al. to

the *voluntas liberrima* of God. The latter meaning rarely, if ever (not even *Eccles.* i. 27, xxxii. 5), occurs in the *LXX*; in the *N. T.*, however, though there are decided instances of the former meaning, e. g. Luke ii. 14 (not 'lætitia,' Fritz.), Phil. i. 15 (δι' εὐδ. opp. to διὰ φθόνου), still there is no reason to doubt (Harl.) that the latter occurs in *Matth.* xi. 26 (θέλησις καὶ ἀρέσκεια, Theoph.) Luke x. 21, and, probably, Phil. ii. 13. Thus the context must decide. As here and ver. 9 εὐδοκία seems to refer exclusively to the actor (*προορίσας, γνωρίσας*), not to the objects of the action; it seems best with De Wette (mis-cited by Eadie) to adopt the latter meaning, though not in the extreme sense, τὸ σφοδρὸν θέλημα, as advocated by Chrys. In this the idea of *goodness* (ἡ ἀρίστη καὶ καλλίστη τοῦ Θεοῦ ἐκούσιος θέλησις, Etym. M.) is of course necessarily involved, but it does not form the prominent idea. For further details, see esp. Fritz. on *Rom.* x. 1, Vol. II. p. 369 sq., and Wordsw. *in loc.*

6. εἰς ἔπαινον κ. τ. λ.] 'for the praise of the glory of His grace,' 'in or rather *ad* [Clarom.; see Madvig, *Opusc. Acad.* p. 167 sq.; comp. Hand, *Tursell.* Vol. III. p. 317] laudem gloriæ gratiæ suæ,' Vulg.; ἵνα ἡ τῆς χάριτος αὐτοῦ δόξα δειχθῇ, Chrys.; divine purpose of the *προορισμός*; εἰς here denoting the 'finis primarius' (Phil. i. 11), not 'consequens aliquid' Grot., as in 1 Pet. i. 7. It is scarcely necessary to say that neither is

ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἔν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ

ἔπαινος δόξης for ἔπαινος ἐνδοξος (Grot.), nor δόξα τῆς χάριτος for ἐνδοξος χάρις (Beza), — both of them weak, and, here especially, wholly inadmissible solutions. As Chrys. appears rightly to have felt, δόξης is a pure subst., and serves to specify that peculiar *quality* or *attribute* of the χάρις which forms the subject of praise; comp. Winer, *Gr.* § 34. 3. obs. p. 211. Thus, then, of the three genitives, the first is that ‘of the object,’ or, more strictly speaking, ‘of the point of view’ (Scheuerl. *Synt.* § 18, p. 129), while the two last are united (Winer, *Gr.* § 30. 3. 1, p. 172), and form a common possessive genitive. Owing to the defining gen., the article is not indispensable; see Winer, *Gr.* § 19. 2. b, p. 113, and compare Madvig, *Synt.*, § 10. 2. ἐν ᾗ] ‘in quâ,’ Vulg., Clarom., not ‘e quâ,’ Beza, or ‘qua,’ Arm. (instrument. case); the antecedent here much more naturally marking the state *in* which, than the means *by* which God showed us His favor. ἐχαρίτω-

σε εἰν] ‘He imparted His grace to us,’ ‘gratificavit,’ Clarom., Vulg., ‘largitus est,’ Æth. The exact meaning of χαριτῶ is doubtful. From the analogy of verbs in ῶ, whether in reference to what is material (e. g. χρυσῶ, etc.) or what is immaterial (e. g. θανατῶ, etc., see Harless), χαριτῶ must mean ‘χαρίτι aliquem afficio.’ As, however, χάρις is indeterminate, and may mean either the subjective state of the individual or the objective grace of God, ἐχαρίτωσε may still have two meanings; — (a) ἐπεφάστος ἐποίησε, Chrys., ‘gratis sibi acceptos effecit,’ Beza; comp. Eccclus. ix. 8 (*Alex.*), appy. xviii. 17, Symm. Psalm xvii. 28, and see Suicer, *Thesaur.* s. v. Vol. II. p. 1504; — or (b) gratiâ amplexus est. Beng., sim. Syr., ‘gratiâ, quam effudit;’ comp. Luke i. 28. Both the context (comp. Alf.) and the prevailing meaning of

χάρις in St. Paul’s Epp. seem distinctly in favor of the latter meaning. On the use of the aor., comp. note on ἐξελέξατο, ver. 4.

ἐν τῷ ἡγαπημένῳ] ‘in the Beloved;’ see Matth. iii. 17, John iii. 16, and comp. Col. i. 13. ἔν is not here interchangeable with διὰ (comp. Chrys.), or equivalent to *propter* (Grot., Locke), but retains its full primary meaning. Christ, as Olsh. well observes, is regarded not only as the mediator, but as the true representative of mankind.

7. ἐν ᾧ] ‘in whom;’ further illustration and expansion of the preceding ἐχαρίτωσεν. Here again ἐν is neither instrumental (Arm.), nor identical in meaning with διὰ (Vatabl.). Fritz, indeed (*Opusc.* p. 184), adduces this passage as an instance of this identity, and regards διὰ τοῦ αἵμ. as a sort of epexegetis of ἐν ᾧ, ‘per quem,’ i. e., eo quod sanguinem effudit; but such an explanation falls greatly short of the true meaning. As usual, ἐν has here its primary and fullest theological meaning: it implies more than *union* with (Rück., Eadie); it points to Christ as the living *sphere* of redemption, while διὰ κ. τ. λ. refers to the outward *means* of it; comp. Rom. iii. 24. As Olsh. profoundly observes: ‘we have not redemption in His work *without* His person, but *in* His person, with which His work forms a living unity;’ see Winer, *Gr.* § 48. a, p. 347 note.

ἔχομεν] ‘are having;’ present, and not without emphasis; ‘we are ever needing and are ever having it,’ Eadie.

τὴν ἀπολύτρωσιν] ‘the (not *our*, Conyb.) redemption;’ scil. the long-promised, and now known and realized redemption. The use of this word is thus briefly but perspicuously elucidated by Usteri *in loc.*: ‘Who is ransomed? Men, from the punishment they deserved. What is the λύτρον (Matth. xx. 28, Mark x. 45, 1 Tim. ii.

αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, ⁸ ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ

6) ? The blood of Christ. To whom is it paid ? To God. Who pays it ? Christ in the first place ; though strictly God who sent Him ; so, God through Christ ;' *Lehrb.* ii. 1. 1, p. 107 ; see collection of texts, Waterl. *Doctrine of Euch.* iv. 3, Vol. iv. p. 513. We must not, however, too much limit the application of this important word. As the art. renders it impossible to explain it merely metonymice, 'a redeemed state' (comp. Corn. a Lap.), so it presents to us the conception of 'redemption' in its most general and abstract sense, alike from Satan, sin, and death ; comp. Middleton, *Greek Art.* v. 1., p. 90 (ed. Bose). διὰ τοῦ αἵματος αὐτοῦ] 'through His blood ;' closer definition of the ἐν φ, by a notice of the 'causa medians,' the blood of Christ,—that, without which there could have been no ἄφεσις : comp. Heb. x. 22, and see the sound remarks of Alf. and Wordsw. in *h. l.* τὴν ἄφεσιν κ. τ. λ.] 'the forgiveness of our transgressions ;' apposition to, and specification of the essential character of the preceding ἀπολύτρωσις. The distinction between ἄφεσις (condonatio) and πάρεσις (prætermisio, Rom. iii. 25) is noticed by Trench, *Synonym.* § 33 ; more briefly but most acutely by Fritz. *Rom.* Vol. i. p. 199. Too much stress need not here be laid on the distinction between παραπτώματα and ἁμαρτίαι, for compare Col. i. 14. Still the former so naturally point to sins on the side of commission, *sinful acts*, the latter to sins as the result of a state, *sinful conditions*, that it seems best (with Beza) to preserve the distinction in translation ; comp. notes on ch. ii. 1. τὸ πλοῦτος τῆς χάριτος] 'the riches of His grace ;' certainly not per Hebraismum, for 'abundans bonitas' (Grot.), but, with the usual meaning of the possessive gen., the riches which ap-

pertain to, are the property of His χάρις. On the form πλοῦτος, here rightly retained by Tisch., see Winer, *Gr.* § 9. 2. 2, p. 61. It occurs again, Col. i. 27 (strongly supported), Eph. iii. 8, 16 (well supported), Eph. ii. 7, Phil. iv. 19, Col. ii. 2 (fairly), 2 Cor. viii. 2 (doubtfully) ; comp. Tisch. *Prolegom.* p. lv.

8. ἧς ἐπερίσσευσεν] 'which He made to abound ;' 'ufarassau ganohida' [abundanter concessit], Goth., 'abundare fecit,' Æth. Though περισσεύω is used intransitively by St. Paul, no less than twenty-two times, yet as it is certainly transitive in 2 Cor. iv. 15, ix. 8, 1 Thess. iii. 12 (comp. Athen. *Deipn.* ii. 16 (42), περιττεύει τὰς ὥρας), and as there is no satisfactory instance in the N. T. of attraction in the case of a verb joined with a dat. (Fritzsche's explanation of Rom. iv. 17 is more than doubtful, and 1 Tim. iv. 6. ἧς (*Lachn.*) is only supported by Δ in opp. to CDFGKL), it seems better to adopt the latter meaning with Theod. (ἡμᾶς περικλύζει) and the Vv. above cited, than the intrans., with Syr., Vulg., Arm., and appy. Chrys. *in loc.* On the apparent violations of the law of attraction in the N. T., see Winer, *Gr.* § 24. 1, p. 148. ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ] 'in all wisdom and intelligence ;' sphere and element in which the ἐπερίσσευσεν is evinced and realized. As there is some difficulty in (1) the meaning, (2) reference, and (3) connection of these words, it will be best to consider these points separately. (1) Πᾶσα σοφία can only mean 'all wisdom,' i. e., 'every kind of,' 'all possible wisdom,' not 'summa sapientia' (Rosenm., Eadie), πᾶς, as Harless correctly observes, always denoting *extension* rather than *intension*, and thus often giving a concrete application to abstract nouns ; comp. Col. iv. 12, and see Winer, *Gr.* § 18. 4, p.

φρονήσει, ⁹ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,

101. The examples adduced by Eadie (Matth. xxviii. 18, Acts v. 25 (23), 1 Tim. i. 15), do not in any way invalidate this principle. Σοφία and φρόνησις are not synonymous (Homh.; compare Plato, *Symp.* 202 A) but may be thus distinguished: σοφία (cognate with σάφης, sapio) denotes 'wisdom' in its general sense, κοινῶς πάντων μάθησιν, Suid. (see 4 Macc. i. 16); φρόνησις is rather 'intelligentia,' 'a right application of the φρήν' (τὸ δύνασθαι καλῶς βουλεύσασθαι περὶ τὰ αὐτῷ ἀγαθὰ καὶ συμφέροντα, Aristot.),—in a word, an attribute or result of σοφία (ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν, Prov. x. 23), thus serving here (like ἀποκάλυψις ver. 17, σύνεσις Col. i. 9) to define and limit the reference of the more general and comprehensive word. That σοφία is theoretical, φρόνησις practical (Krebs; comp. Aristot. *Ethic.* vi. 5, 7, Cicero, *Off.* ii. 2), is too bald a distinction; for σοφία in its Christian application necessarily wears a practical aspect, and may, in this respect, be as much contrasted with γνῶσις (1 Cor. viii. 1), as φρόνησις with the more nearly synonymous σύνεσις, (Col. i. 9); see notes to *Transl.*, and comp. Beck, *Seelenl.* ii. 19, p. 61.

(2) The reference is to man, not God (Alf.), for though φρόνησις might be applied to God (see Prov. iii. 19, Jer. x. 12, 1 Kings iii. 28), and ἐν σοφ. καὶ φρον. might, symmetrically with ἐν ἀγάπῃ ver. 4, denote the principle in which God was pleased to act, yet, (a) πάση seems incompatible with such a reference; (b) the introduction of these attributes in reference to God disturbs the pervading reference to the Divine χάρις; (c) the analogy of Col. i. 9 (urged by Olsh.) forcibly suggests the reference to man. (3) The connection (left undecided by Lachm., Tisch.) must, then, be that of the text. If the arguments, α, β, γ, δ, be not considered valid, ἐν

πάσῃ κ. τ. λ. must be joined with γνωρίσας, as Theod. (μετὰ πολλῆς σοφίας ἐγγνώρισεν) Griesb., al. The reference to God, combined with the ordinary punctuation (De Wette), is in the highest degree unsatisfactory.

9. γνωρίσας] 'having made known;' participle explanatory of the preceding ἐπερίσσευσεν—ἐν πάσῃ σοφίᾳ καὶ φρον., esp. of the latter words, and appy. denoting an act coincident, and terminating synchronously, with the finite verb; see Bernhardt, *Synt.* x. 9, p. 383, Donalds. *Gr.* § 576, and esp. Herm. *Viger*, No 224, Stalbaum, Plato, *Phaedo*, 62 D. The 'ut notum faceret' of Vulg. (comp. Clarom., Goth.) is due to the reading γνωρίσαι found in FG; 76; Hil., and some Latin Ff.

τὸ μυστήριον κ. τ. λ.] 'the mystery of His will;' not 'Hebraeo loquendi genere' for *consilium arcanum*, Grot., but 'the mystery pertaining to it,' τοῦ θελήμ. being neither a gen. of apposition (τὸ ἀποκεκρυμμένον αὐτοῦ θέλημα καὶ ἄδηλον τοῖς πᾶσι μυστήριον αὐτὸ καλῶν, Theod.-Mops.), nor a gen. *subjecti* ('as it has its origin in,' Eadie), but simply a gen. *objecti* ('concerning His will,' Meyer), marking that to which the mystery was referred, and on which it turned; see Krüger, *Sprachl.* § 47. 7. 1, Scheuerl. *Synt.*, § 17. 1, p. 127. The incarnation of Christ and the redemption He wrought for us, though an actual revelation considered as a matter of fact, was a μυστήριον considered with reference to the depths of the divine will: see above Theod.-Mops., and comp. Olsh. *in loc.*

κατὰ τὴν εὐδοκίαν] 'according to His good pleasure;' specification of the γνωρίσας as having taken place in strict dependence both in time and manner on the will of God; comp. ver. 5. To refer this to what follows ('to wit, His intention according to his good pleasure to gather,' Eadie) seems

κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέδετο ἐν αὐτῷ ¹⁰ εἰς οἰκονομίαν

10. ἐν τοῖς οὐρανοῖς] *Tisch.* is undoubtedly right in maintaining this reading with AFGK; appy. majority of mss.; Copt.; Chrys., Theodoret (1) Theophyl. al. (*Rec. Griesb., Scholz., Harless, De W.*) against ἐπὶ τοῖς οὐρανοῖς with BDEL; about 40 mss.; Goth.; Theodoret (1), Dam., Ec., al. (*Lachm., Rück., Meyer, Alf.*); for, conceding that it may be grammatically correct (comp. exx. Rost u. Palm, *Lex. ἐπὶ*, II. 1, Vol. I. p. 1035), it must be said that the internal objections, — that ἐπὶ is never joined in the N. T. with οὐρανος or οὐρανοί, and that ἐν οὐρανῷ and ἐπὶ γῆς (probably not without significance) are invariably found in antithesis, — are decisive: see Harless *in loc.*

obviously incorrect, involved, and out of harmony with ver. 5; as κατὰ κ. τ. λ. formed a modal clause to προορίσας there, so it naturally qualifies γνῶρίσας here.

προέδετο] ‘purposed;’ ‘proposuit,’ Vulg., not ‘præstituerat,’ Beza. The verb προτίδεσθαι only occurs in the N. T. in two other passages, viz., Rom. i. 13 (ethical, as here), and Rom. iii. 25 (quasi-local, ‘set forth’); the force of the prep. in both cases being *local* rather than temporal (Elsner, *Obs.* Vol. II. p. 20), and analogous to the use of the prep. in προαιρέσθαι (2 Cor. ix. 7) and προχειρίσθαι (Acts iii. 20). It may indeed be doubted whether any instance can be found of προτίδεσθαι in a *purely* temporal sense: Polyb. *Hist.* VIII. 13. 1. is not in point.

ἐν αὐτῷ] ‘in Himself;’ not αὐτῷ as *Tisch.* (ed. 2, 7). Though it is often difficult to decide between the reflexive and non-reflexive pronoun (see Buttm. *Mid. Excurs.* x. p. 140), yet as a general rule, where the attention is principally directed to the subject, the former is most natural; where it is diverted by the importance of the details, the latter. Thus, in ver. 5, *νόθεσία* is so distinctly the important word that αὐτὸν is sufficiently explicit; here, the connection with προέδετο is so immediate that the reflexive form alone seems admissible.

10. εἰς οἰκονομίαν] ‘for with a view to, the dispensation;’ εἰς being not for ἐν (Vulg., Auth.), or temporal, ‘us-

que ad,’ Erasm. (a more justifiable translation), but simply indicative of the *purpose, intention*, of the πρόδεσις; compare Winer, *Gr.* § 49. a, p. 354.

The meaning of οἰκονομία has been much debated. It occurs nine times in the N. T.; (a) in the simple sense of *stewardship* Luke xvi. 2 sq.), a meaning which Wieseler (*Chron.* p. 448) maintains even in this place; (b) in reference to the apostolic office, to the οἶκος Θεοῦ, 1 Cor. ix. 17, Col. i. 25, and (more remotely) 1 Tim. i. 4; (c) in reference to the Divine government of the world, *disposition, dispensation*, — here, and ch. iii. 2, 9; see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 417, and esp. Schweigh. *Lex. Polyb.* s. v. The special meanings ‘dispensatio gratiæ,’ ‘redemptionis mysterium,’ scil. Christi ἀναδρόπησις (Suicer, *Thesaur.* s. v.; comp. Valesius, Euseb. *Hist.* I. 1, Petav. *de Incarn.* II. 1, Vol. IV. p. 110), which was probably deduced from the *whole* clause, cannot be admitted as explanations of the simple word. The article is not required, as the governing substantive is sufficiently defined by the gen. which follows; see Winer, *Gr.* § 19. 2. b, p. 113 sq.

τοῦ πληρώματος τῶν καιρῶν] ‘of the fulness of the seasons;’ scil. that moment which completes, and, as it were, fills up the ordained καιροί (time estimated in reference to the epochs in the Divine government), of the Gospel dispensation: compare the somewhat similar expression,

τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν

πλήρωσις ἡμερῶν (Dan. x. 3, Ezek. v. 2), where, however, the completion is estimated relatively to the *act*, rather than to the *exact moment* that made the remaining temporal void full; see notes on *Gal.* iv. 4. The genitival relation of these words to οἰκονομία is very obscure. It would certainly seem that πληρώματος κ. τ. λ. cannot be (a) a gen. of the *object* (Theod.-Mops.), for, as Meyer justly observes, the πληρωμα may be said ἐλθεῖν (*Gal.* i. c.), but not οἰκονομεῖσθαι: nor again (b) can it be an explanatory gen. or gen. of *identity* (Harless; comp. Scheuerl. *Synt.* § 12. 1, p. 82), for an essentially temporal conception can scarcely be used in explanation of an ethical notion. It may, however, be plausibly considered as (c) a gen. of the *characterizing quality* (Scheuerl. § 16. 3, p. 115), which, especially in local and temporal reference, admits considerable latitude of application; comp. Jude 6, κρίσις μεγάλης ἡμέρας, and see *cx.* in Winer, *Gr.* § 30. 2, p. 168 sq.; and in Hartung, *Cusus*, p. 27. The difficult expression οἶκον. τοῦ πληρ. κ. τ. λ. will thus seem to imply not merely the 'full-timed dispensation,' (Eadie), but more exactly, 'the dispensation that was *characterized by*, that was to be set forth in, the fulness of time' ('*propria plenitudini temp.*' Calov.), and must be referred not only to the period of the coming of Christ (*ed.* 1, *Ust. Lehrb.* II. 1, p. 83; comp. Chrys. πλήρωμα τῶν καιρῶν ἢ παρονσία αὐτοῦ ᾗν), but, appy., as the more extended ref. of the context seems to suggest, the whole duration of the Gospel dispensation (*Alf.*); Stier *in loc.* (p. 96), and contrast *Gal.* iv. 4, where, as the context shows, the reference is more restricted. The use and meaning of the term is noticed by Hall, *Bampt. Lect.* for 1797.

ἀνακεφαλαιώσασθαι] 'to sum up again together,' 'restaurare,' Clarom.,

'summam colligere,' Beza; not dependent on προέδωτο, but explanatory infinitive, defining the nature and purpose of the πρόθεσις; comp. 1 *Thess.* iv. 4, and see notes on *Col.* i. 22. The article is not necessary, see Winer, *Gr.* § 44. 2. obs. p. 286, notes on 1 *Thess.* iii. 3, and comp. Madvig, *Syntax* § 144. The meaning of this word, connected as it here is with the counsels of Omnipotence, must be investigated with the most anxious care. Viewed simply, κεφαλαιῶσαι (συντομῶς συναγαγεῖν, Hesych. means 'summam colligere,' Thucyd. III. 67, VI. 91, VIII. 53; ἀνακεφαλαιώσασθαι 'summam (sibi) colligere;' comp. συγκεφαλαιῶσθαι ('in brevem summam contrahere'), Polyb. *Hist.* III. 3. 1, I. 66. 11, etc.; see Schweigh. *Lex. Polyb.*, and Raphel *in loc.* Viewed in connection with the context, two important questions arise. (1) Is there any allusion to Christ as the κεφαλὴ (Chrys.)? In a writer so profound as St. Paul this is far from impossible. The derivation of the word, however (κεφάλαιον not κεφαλὴ), — St. Paul's use of it in its common meaning, Rom. xiii. 9, — and most of all the context, which points to a union 'in Christo,' not 'sub Christo' (Beng.), to His atonement rather than His sovereignty (*Col.* ii. 10), render it improbable. (2) What is the force of ἀνά? From Rom. I. c. (see Fritz.) it has plausibly been considered latent; still, as even there this is very doubtful (see Meyer *in loc.*), it must not here be lightly passed over. What, then, is this force? Obviously not simple repetition; nor again (from reasons above) summation upwards, in reference to Christ as the Head (σύνδεσμον ἄνωθεν ἐπικειμένον, Chrys.), but re-union, re-collection, a 'partium divulsarum conjunctio' in reference to a state of previous and primal unity; so far, then, but so far only, a 'restora-

τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ, ¹¹ ἐν

tion' (Syr., Vulg.) to that state; comp. Beng. *in loc. University Sermons*, p. 162, and see an excellent discussion on the word in Andrewes, *Serm. xvi. Vol. i. p. 265, 270* (A. C. Libr.). The force of the middle voice must also, appy., not be overlooked.

τὰ πάντα may imply 'all intelligent beings' (compare notes on *Gal. iii. 22*), but, on account of the clauses which follow, is best taken in its widest sense, 'all things and beings,' Meyer; comp. Andrewes, *Serm. Vol. i. p. 269*.

τὰ ἐν τοῖς οὐρανοῖς κ. τ. λ.] 'the things in heaven and the things upon earth;' widest expression of universality designed to show the extent of the preceding τὰ πάντα (Andr.); comp. Col. i. 20, and see notes *in loc.* Without entering into the profound questions which have been connected with these words, it may be said, — that as on the one hand all limiting interpretations — *e. g.* Jews and Gentiles (Schoettg.), ἀγγέλους καὶ ἀνθρώπους, (Chrys.), the world of spirits and the race of men (Meier), — are opposed to the generalizing neuter (Winer, *Gr. § 27. 5*, p. 160), and the comprehensiveness of the expressions; so, on the other hand, any reference to the redemption or restoration of those spirits (Crellius), for whom our Lord Himself said τὸ πῦρ τὸ αἰώνιον (Matth. xxv. 4) was prepared, must be pronounced fundamentally impossible: comp. Bramhall, *Castigations*, etc., Disc. II. Vol. iv. p. 354 (Angl. Cath. Lib.), Hofmann, *Schriftb.* Vol. i. p. 192 and *University Sermons* p. 91 sq. The reading ἐπὶ τοῖς οὐρ. (*Lachm. Alf.*), though fairly supported [BDEL], is scarcely probable; see crit note.

ἐν αὐτῷ] 'in Him;' not added merely 'explicationis causâ' (Herm. *Viger.* 123 b. 5), but as re-asseverating with great solemnity and emphasis (see Jelf, *Gr. § 658*), the only blessed sphere in which

this ἀνακεφαλαίωσις can be regarded as operative, and apart from which and without which, its energies cannot be conceived as acting; see *Univ. Serm.* p. 89, 90. It forms also an easy transition to the following relative.

11. ἐν ᾧ καὶ ἐκληρώθη.] 'in whom we were also chosen as His inheritance;' καὶ obviously qualifying ἐκληρώθη, not the unexpressed pronoun (Auth.), and specifying the gracious carrying out and realization of the divine πρόθεσις, v. 9. This ascensive force may sometimes be expressed by 'really,' see Hartung, *Partik. καὶ*, 2. 7, p. 132 sq.; the exact shade of meaning, however, will be best defined by a consideration of the exact tenor and tacit comparisons of the context; see Klotz, *Devar.* Vol. II. p. 636. The exact meaning of ἐκληρώθη is very doubtful. Passing over the more obviously untenable interpretations of Bretsch., Wahl, Koppe, and others, we find four translations which deserve attention: (a) Pass. for middle; 'we have obtained an inheritance,' Auth., Conyb.; comp. Elsner, *Obs.* Vol. II. p. 204: this, however, is not fairly substantiated by the citations adduced, and is distinctly at variance with the significant passives which prevail throughout this profound paragraph in reference to man. Even προσεκληρώθησαν, Acts xvii. 4, is best taken passively; see Winer, *Gr. § 39. 2*, p. 234.

(b) Simple pass.; 'sorte vocati sumus,' Vulg., Syr., Goth. (1 Sam. xiv. 41, see exx. in Elsner, *l. c.*); *i. e.* 'as though by lot,' in allusion to the sovereign freedom of God's choice; κλήρου γενομένου ἡμῶς ἐξελέξατο, Chrys.: this, however, is seriously at variance with St. Paul's modes of thought and the regular forms of expression (καλεῖν, ἐκλέγεσθαι) which he uses on this subject: see Harless and Meyer *in loc.* (c) Passive, used like πιστεύομαι, μαρτυροῦμαι

ὃ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, ¹² εἰς τὸ εἶναι

(comp. ἀποροῦμαι, Gal. iv. 20, and see Winer, *Gr.* § 39. 1, p. 233), with an implied accus., scil. 'in hereditatem adsciti sumus,' Grot. 2, Harl., Meyer ('were enfeoffed,' Eadie), — with allusion to Josh. xiv. 1 sq. and reference to the κληρος τῶν ἁγίων, Col. i. 12. (d) Pass., in a special sense; 'eramus facti hereditas (Domini),' Beng., Hamm. [mis-cited by De W.], i. e. λαὸς ἑγκληρος, Deut. iv. 20; see ch. ix. 29, xxxii. 6. Between (c) and (d) it is somewhat hard to decide. While both present some difficulties, (c) in point of structure, (d) in the special character of its meaning, both harmonize well with the context, the former in its allusion to κληρονομία, ver. 14, the latter with reference to περιποίησις, ver. 15. As however (c) is doubtful in point of usage, and as the force of καὶ is well maintained by (d) in the gentle contrast it suggests between the general ἐκλογή and the more specially gracious κλήρωσις, this latter interpretation is certainly to be preferred; 'we were not only chosen out, but chosen out as a λαὸς ἑγκληρος;' εἶπεν, ἐξελέξατο ἡμᾶς, ἀνωτέρω ἐνταῦθ' αὖ φησιν, ἐκληρώθημεν, Chrys.

The reading ἐκλήθημεν though found in ADEFG; Clarom., Sang., Boern, al. (*Lachm.*) seems almost certainly a sort of gloss for the more difficult and appy. ill-understood ἐκληρώθημεν. βουλὴν τοῦ θελήματος [τοῦ] 'the counsel of His will,' 'consilium voluntatis,' Vulg., Clarom.; assertion of the unconditioned and sovereign will of God appropriately introduced after ἐκληρώθημεν; ὥστε οὐκ ἐπειδὴ Ἰουδαῖοι οὐ προσείχον, διὰ τοῦτο τὰ ἔθνη ἔκαλεσεν, οὐδὲ ἀναγκασθεῖς, Chrys. The expression βουλὴ θελήματος is not either pleonastic, or expressive of 'consilium liberimum' (Beng.), but solemnly represents the Almighty Will as displaying

itself in action; θελήμα designating the will generally, βουλὴ the more special expression of it. The distinction of Buttmann (*Lexil.* s. v. § 35, compare Tittm. *Synon.* p. 124 sq.), that 'βούλομαι is confined to the inclination, ἐθέλω to that kind of wish in which there lies a purpose or design, does not seem generally applicable to the N. T. (see Matt. i. 19, and comp. 1 Cor. iv. 5 with Eph. ii. 3), and probably not always to classical Greek; see Pape, *Lex.* s. v. βούλομαι, Vol. I. p. 383, Donalds. *Crat.* § 463. For further illustrations see notes on 1 Tim. v. 14.

12. εἰς τὸ εἶναι κ. τ. λ.] 'that we should be to the praise of His glory;' final cause of the κλήρωσις on the part of God mentioned in the preceding verse, εἰς τὸ κ. τ. λ. depending on ἐκληρ., and τοὺς προηλπικ. forming an opposition to ἡμᾶς. To refer this clause to προορισθέντες, and to connect εἶναι with προηλπικότης (Harl.) is highly involved and artificial; see Meyer *in loc.* The reference of the pronoun is somewhat doubtful. Up to the present verse, ἡμεῖς has designated the community of believers, Jews and Gentiles. It would seem most natural to continue it in the same sense; the meaning, however, assigned to ἐκληρ., that of προηλπ., and most of all the opposition καὶ ὑμεῖς (which De Wette does not invalidate by ref. to ch. ii. 1, Col. i. 8), seem convincingly to prove that ἡμεῖς refers especially to Jewish Christians, ὑμεῖς to Gentile Christians. Chrys. has not expressed this, but the citation above (on ἐκληρ.) would seem to imply distinctly that he felt it. It may be observed that the insertion of the art. τῆς before δόξης, with A; many mss.; Chrys., al. (Rec.), is opposed to the bulk of Mss. and rejected by all recent editors. τοὺς προηλπικ.] 'we, I

ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ;
 13 ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλι-

say, *who have before hoped*;’ *ἔαι faura* *venjandans* [*hi ante sperantes*], *Gothl.*; the article with the part. standing in distinct and emphatic apposition to ἡμᾶς, and defining more fully their spiritual attitude; comp. *Winer, Gr. § 20. i. c. p. 121*, but observe that the transl. ‘*quippe qui speravimus*’ (ed. 1, *Winer, Meyer, al.*) is inexact, as this would imply a part. *without*, not as here *with* the article; on these distinctions of predication, see esp. *Donalds. Crat. § 304 sq., Gr. § 492 sq.* The prep. *πρὸ* has received many different explanations, several of which, *e. g. πρὶν ἢ ἐπιστῇ ὁ μέλλων αἰών*, *Theoph.*, ‘*qui priores speravimus*,’ *Beza*, ‘*already, prior to the time of writing*,’ *Eadie*—appear to have resulted rather from preconceived opinions of the reference of ἡμεῖς, than from a simple investigation of the word. As *προορίζω*, *ver. 5*, implies an *ὀρισμὸς* before the object of it appeared, so *προελπίζω* seems to imply an exercise of *ἐλπίς* before the object of it, *i. e.* *Christ*, appeared. The *perf. part.*, as usual, indicates that the action which is described as past still continues, see *exx. Winer, Gr. § 40. 4. a, p. 244.*

ἐν Χριστῷ denotes the object *in whom* the hope was placed; compare *1 Cor. xv. 9*, and see notes on *1 Tim. iv. 10*, *Reuss, Théol. Chrét. iv. 22, Vol. II. p. 222.* The preceding reference of the fore-hope in the Messiah to the Jews (comp. *Acts xxviii. 20*) is in no way incompatible with the use of ἐν Χριστῷ rather than of εἰς Χριστόν (*Holz.*, *Eadie*): to have hoped *in Christ* was a higher characteristic than to have directed hope *towards Christ*, and designated them as more worthy exponents of the praise of God’s glory; compare *Stier in loc. p. 112, 114.*

13. ἐν ᾧ καὶ ὑμεῖς κ. τ. λ.] The construction of this verse is somewhat

doubtful. A finite verb is commonly supposed, either from *ἐκληρώθημεν*, *ver. 11*, or *προηλπικότας*. If from the former (*Harless*), it would now limit *ἐκληρ.* to the Gentile Christians, which formerly referred to both them and Jewish Christians: the regression, too, would seem unduly great. If from the latter, *προηλπικάτε* (not *ἠλπικάτε*, *Beza*) must be supplied, which would imply what was contrary to the fact. Others (*Meyer, Alf., al.*) supply the verb subst., ‘*in whom ye are*,’ but thus introduce a statement singularly frigid and out of harmony with the linked and ever-rising character of the context. It can scarcely then be doubted that we have here a form of the ‘*oratio suspensa*’ (*Beng.*), according to which the second ἐν ᾧ does not refer to a fresh subject (*Mey.*), but is simply resumptive of the first. The full force and meaning of this anacoluthon have scarcely been sufficiently expanded. Καὶ ὑμεῖς [*ἡμεῖς*, *A K L*; *mss.*, but with no probability] directs the attention to the contrast between the pronouns; ἀκούσαντες κ. τ. λ. suggests a further reference to those who had hoped on less convincing evidence. This might have been followed at once by the finite verb *ἐσφραγ.* κ. τ. λ.: but was so important a clause to follow at once on ἀκούσαντες? Surely ἀκοῇ must be expanded into something more vital before it could be so blessed. Καὶ πιστ. is thus intercalated with all the ascensive force of καὶ (οὐ γὰρ μόνον ἠκούσατε ἀλλὰ καὶ ἐπιστεύσατε, *Theod.*), and thus, far from becoming superfluous (*Meyer*), is truly a necessary and vital member of the sentence. So *appy. Syr., Copt., Goth., Æth.*, which though suppressing the καὶ, and converting the participles into finite verbs retain substantially the correct structure. ’Εν ᾧ may be joined with

ιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ

πιστεύσαντες (Mark i. 15) as well as ἐσφραγ. (Scholief.), but as πιστεύειν ἔν τινι is not used by St. Paul, and as ἐν ᾧ in ver. 11 is not joined with the participle but the finite verb, it seems best, in this somewhat parallel verse, to preserve the same construction; see Rück, and Harl. *in loc.* τὸν λόγον τῆς ἀλη-

θείας] 'the word of the truth;' not the gen. of *opposition* (Harless), but the gen. *substantivæ*; see Scheuerl. *Synt.* 12. 1, p. 82, Hartung, *Casus*, p. 21. The truth did not only form the subject (Meyer), but was its very substance and essence. The remark of Chrys. is thus perfectly in point, — τῆς ἀληθείας, οὐκ ἐστὶ τὸν τοῦ τύπου, οὐδὲ τὸν τῆς εἰκόνος; see notes on Col. i. 5. τὸ εὐαγγέλιον τῆς

σωτηρ.] 'the Gospel of your salvation;' not a gen. of *opposition*, nor exactly, as above, a gen. of the *substance*, but rather a gen. of the (spiritual) *contents* or *subject-matter* (Bernhardy, *Synt.* 111. 44, p. 161, Scheuerl. *Synt.* § 17, 1, p. 126), scil. 'the Gospel (τὸ κήρυγμα, Chrys.) which turns upon, which reveals salvation;' thus forming one of that large class of genitives of *remoter reference* (see exx. in Winer, *Gr.* § 30. 2. β, p. 169 sq.), and belonging appy. to the general category of the genitive of *relation*; see Donalds. *Gr.* § 453, p. 475 sq. For a list of the various substantives with which εὐαγγέλιον is associated (Θεοῦ Rom. i. 1, xv. 16, al., Χριστοῦ, Rom. xv. 19, Gal. i. 7, al., τῆς χάριτος, Acts xx. 24, τῆς εἰρήνης, Eph. vi. 19), see esp. Reuss, *Théol. Chrét.* 1v. 8, Vol. 11. p. 81. πιστεύσαντες is not present (Eadie), and contemporaneous with ἐσφραγ. (Harl.), but *antecedent*; comp. Acts xix. 2, and see Usteri, *Lehrb.* 11. 2. 2, p. 267; the ordinary sequence, as Meyer observes, is (a) Hearing; (b) Faith, which of course implies prevent-

ing grace; (c) Baptism; (d) Communi- cation of the Holy Spirit; compare together, esp. Acts ii. 37 (a, c, d); viii. 6, 12, 17 (a, b, c, d); xix. 5, 6 (c, d): Acts x. 44 (d, c) and perhaps ix. 17 are exceptional cases. On the divine order or method mercifully used by God in our salvation, see the brief but weighty remarks of Hammond, *Pract. Catech.* 1. 4, p. 83 (A. C. Libr.).

ἐσφραγίσθητε] 'were sealed;' τὴν βεβαίωσιν ἐδέξασθε, Theodor.-Mops.: see Suicer, *Thesaurus*, s. v. Vol. 11. p. 1197. The seal of the Spirit is that blessed hope and assurance which the Holy Spirit imparts to our spirit, ὅτι ἐσμὲν τέκνα Θεοῦ, Rom. viii. 16: see esp. Bull, *Disc.* 111. p. 397 (Engl. Works, Oxf. 1844). Any purely objective meaning in reference to heathen (Grot.), or even to Jewish customs (Schoettg. *Hor.* Vol. 11. p. 508, compare Chrys.), seems here very doubtful: ἡ σφραγίς is undoubtedly used by ecclesiastical writers simply for Baptism (Grabe, *Spicil.* Vol. 1. p. 331 sq., comp. Rom. iv. 11), but any special reference of this nature would not appear in harmony with the present context.

τῷ Πνεύματι τῆς ἐπαγγελίας] 'the Spirit of promise,' ܐܨܪܐ ܕܥܡܪܐ

[qui promissus erat], Syr., 'quem promissit,' Æth. The genitival relation has here again received different explanations. The simple meaning derived from the most general use of the gen., as the case of *ablation* (Donalds. *Gr.* § 451), the 'whence-case' (Hartung, *Casus*, p. 12) requires but little modification. τὸ Πν. τῆς ἐπ. is 'the Spirit which came from, i. e. was announced by, promise;' ὅτι κατὰ ἐπαγγ. αὐτὸ ἰλάβομεν, Chrys., or as Theoph. 1, still more literally, ὅτι ἐξ ἐπαγγ. ἐδόθη: so in effect Syr. The active sense, ὅτι βεβαίωται τὴν ἐπαγγελ. (Theoph. 2), is grammatically doubtful (as there is no such verbal basis in

Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ¹⁴ ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Πνεῦμα; compare Scheuerl. *Synt.* § 17. 1, p. 126), and is exegetically unnecessary, as the idea of *βεβαίωσις* lies in *ἐσφραγίσθητε*. See Suicer, *Thesaur.* Vol. II. p. 1767, and comp. *notes on Gal.* iii. 14. τῷ ἁγίῳ marks, with solemn emphasis, Him by whom they were sealed — Him whose essence was holiness — the personal Holy Spirit of God. For a weighty and practical sermon on this verse, see Usher, *Serm.* XII. Vol. XIII. p. 175 (ed. Elringt.), and for three discourses of a more general character Barrow, *Serm.* XIII. XIV. XV. Vol. I. p. 1—59 (Oxf. 1830).

14. ὅς] As the noun in the explanatory clause (ὅς — ἐστὶ) gains a prominence by being not only an elucidation or amplification (chap. i. 23), but a *definition* and *specification* of that in the antecedent, the relative agrees with it in gender: see esp. Winer, *Gr.* § 24. 3, p. 192, Madvig, *Synt.* § 98. b. ὅς need not therefore be referred to Christ (Polycarp. *Phil.* § 8), nor indeed to the personal nature of the Holy Spirit (John xiv. 26), as τὸ Πν. in its most distinct personal sense is invariably used with the neuter relative; compare the collection of exx. in Bruder, *Concord.* s. v. ὅς, II. p. 619. The reading ὅ, adopted by *Lachm.* with ABFG^L; 15 mss.; Athan. (2), al., seems clearly a grammatical gloss, and is rejected by most recent editors. ἀρραβὼν] ‘earnest,’ Auth., Arm.; a word used in the N. T. only here and 2 Cor. i. 22, v. 5, comp. רָבָבִין Gen xxviii. 17 sq. ‘arrhabo,’ Plaut. *Most.* III. 1. 3, *Rud.* Prol. 45. It is a term probably of Phœnician origin (Ges. *Lex.* s. v.) and denotes (1) a portion of the purchase money, an *earnest* of future payment, πρόδομα, Ilcsych., ἡ ἐπὶ ταῖς ὠναῖς παρὰ τῶν ὠνούμενων διδομένη προ-

καταβολή, *Etym. M.*; (2) *pignus*, Claron., Vulg., ‘vadi,’ Goth.; see esp. Kypke, *Obs.* Vol. II. p. 239. The word has here its primary meaning: the gifts and *νιοθεσία*, of which the Spirit assures us now, are the *earnest*, the ἀπαρχή (Basil) of the κληρονομία (ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ, ch. v. 5) hereafter: see Rom. viii. 23, and comp. Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 248. Christ, somewhat similarly, is termed the ἀρρ. τῆς ἀναστάσεως ἡμῶν, *Constit. Apost.* v. 6: Suicer, *Thesaur.* s. v. Vol. I. p. 512. εἰς ἀπολύτρωσιν κ. τ. λ.] ‘for the redemption of the purchased possession,’

عَدَدًا؟ اَمْلِكًا؟ [eorum qui vivunt, sc. servantur] Syr., ‘in redemptionem adquisitionis’ Vulg.; first of the two final clauses, expressive of the divine purpose involved in the ἐσφραγίσθητε κ. τ. λ.; see below (2). The explanations of these difficult clauses are very varied. Passing over those founded on questionable constructions, whether by participial solution (Koppe, Wahl), apposition (ἀπολύτρωσιν scil. περιπ., comp. Chrys., Theophl. I.), conjunction (ἀπολ. καὶ περιπ., compare Holzh.), or virtual interchange (περιπ. τῆς ἀπολ. Beza, Steph. *Thesaur.* s. v. περιπ.), we will notice (1) the probable *meaning* of the words, (2) the probable *connection* of the clause with the sentence.

(1) ἀπολύτρωσις, a word always (e. g. ch. iv. 30, Rom. viii. 23), and here especially, modified by the context, appears to denote the final and complete redemption (ἡ καθαρὰ ἀπολ. Chrys.) from sufferings and sins, from Satan and from death; see Usteri, *Lehrb.* II. 1. 1, p. 106, Neand. *Planting*, Vol. I. p. 456, and comp. Reuss, *Théol. Chrét.* IV. 17, Vol. II. p. 183 sq. who,

I ever give thanks and

pray that ye may be enlightened to know the hope of His calling, the riches of His inheritance, and the greatness of His power, which was especially displayed in the resurrection and supreme exaltation of Christ.

¹⁵ Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς

however, is appy. unduly restrictive. περιποίησις is much more obscure; while its etymological form and syntactic use (comp. 1 Thess. v. 9, 2 Thess. ii. 14, Heb. x. 39) suggest an active and abstract interpretation (Beng.), the genitival relation with ἀπολύτρ. renders this in the present case wholly untenable. The same may be said of the concrete passive explanation 'hereditas acquisita' (Calov.) even if that explanation be lexically demonstrable. The most ancient interpretation (Syr.), according to which ἡ περιπ. = οἱ περιποιηθέντες, scil. λαὸς εἰς περιπ. 1 Pet. ii. 9 (comp. Isaiah xliii. 21, and esp. Mal. iii. 7), and is a Christian application of the תַּרְבִּיחַ תְּהֵאֲרָה, the λαὸς περιούσιος LXX, of the Old Testament, is on the whole most satisfactory. The objection that περιπ. is never *absolutely* so used is of weight, and is not to be diluted by a forced reference to αὐτοῦ (Mey.); still, while the exx. adduced show such a meaning to be possible, the context, and esp. the genitival relation, render it in a high degree probable. The discussions of the other interpretations by Harless and the comments of Stier (p. 129) on ἀπολύτρ. will repay perusal. (2) *Connection*: εἰς may be joined with ὅς ἐστιν κ. τ. λ. (Tisch., Rück.) in a temporal sense, 'until,' Auth. Ver., but much more probably belongs to ἐσφραγίσθητε. Εἰς ἀπολ. is thus a clause coördinate with εἰς ἔπαινον κ. τ. λ., the former expressing the final clause in reference to *man*, the latter in more especial and ultimate reference to *God*.

15. διὰ τοῦτο καὶ γὰρ] 'On this account *I also*;' ref. to the preceding verses as a reason for thanks to God for the spiritual state of the Ephesians, with a prayer (ver. 17) for their further enlightenment. The *exact* reference of these

words is doubtful. Harless (after Chrys.) refers διὰ τοῦτο to the whole paragraph; as, however, the Ephesians are first specially addressed in ver. 13 (καὶ ὑμεῖς), it seems best, with Theophyl., to connect διὰ τοῦτο only with ver. 13, 14; 'on account of thus having heard, believed, and having been sealed in Christ' Καὶ γὰρ ('*I also, I too*,' not '*I indeed*,' Eadie) is thus faintly correlative with καὶ ὑμεῖς, and hints at the union in prayer and praise which subsisted between the Apostle and his converts. De Wette refers καὶ to διὰ τοῦτο, adducing Col. i. 9, but this example (comp. verse 4 with verse 9) certainly confirms the strict union of particle and pronoun; see notes *in loc*. Eadie and Bretschneider cite Rom. iii. 7, 1 Cor. vii. 8, xi. 1, Gal. iv. 12, 1 Thess. iii. 5, al., but in all these instances καὶ has its full and proper comparative force: see Klotz, *Devar.* Vol. II. p. 635. ἀκούσας] '*having heard*.' All historical arguments (ὡς μηδέπω θαυμάζομενος αὐτοὺς, — noticed, but rejected by Theodoret) derived, on the one hand, from pressing the meaning of the *verb* (D. W.) or, on the other, the improbable (see Winer, *Gr.* § 40. 5. b. 1, comp. on Gal. v. 24) frequentative force of the *tense* (Eadie), must be pronounced extremely precarious. St. Paul certainly uses ἀκούσας, Col. i. 4, in reference to converts he had not seen; but this alone would not have proved it, and thus does not prevent our here referring ἀκούσας to the progress the Ephesians had made in the four or five years since he had last seen them; see Wieseler, *Chronol.*, p. 445, Wiggers, *Stud. u. Krit.* 1841, p. 431 sq.

τὴν καθ' ὑμᾶς πίστιν is commonly regarded as a mere periphrasis for τὴν ὑμετέραν π., or rather τὴν π. ὑμῶν, the possessive ὑμέτερος (comp. ἡμέτερ.) being used sparingly

πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, ¹⁶ οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιού-

16. *μνείαν ὑμῶν ποιοῦμενος*] So *Tisch.* with D³EKL (FG; Boern. transpose ὑμῶν and ποιοῦμ.) great majority of mss.; Sangerm., Aug., Vulg., Syr. (both), Copt., al.; Chrys., Theod., Dam., al. (*Rec.*, *Griesb.*, *De W.* (c sil.), *Wordsw.*). The omission of ὑμῶν is well supported by external evidence, viz. ABD¹ (not C, Eadie; this is one of its lacunæ); about 10 mss.; Clarom., Goth.; Hil. (*Rück. Lachm.*, *Mey.*, approved by *Mill*, *Prolegom.* p. 144 ?), but is perhaps slightly less probable; esp. as an omission of ὑμῶν owing to the preceding ὑμῶν is more likely than an explanatory insertion, where the meaning is so obvious, and as 1 Thess. i. 2 (where AB similarly omit ὑμῶν) is appy. an instructive parallel.

(only 4 times) in St. Paul's Epp. It must be admitted that later writers appear to use κατὰ with acc. as equivalent to possess. pronoun or gen. (see Bernhardy, *Synt.* v. 20. b, p. 241, Winer, *Gr.* § 22. 7, obs. p. 178), still, as St. Paul uses ἡ πίστ. ὑμῶν at least 17 times, and ἡ κατ' ὑμ. π. only once, there would seem to be a distinction; the latter (κατὰ distributive) probably denoting the faith of the community viewed objectively, 'the faith which is among you,' the former the subjective faith of individuals: see Harless and Stier *in loc.*, and comp. John viii. 17, τῷ νόμῳ τῷ ὑμετέρῳ (addressed to Pharisees), with Acts xviii. 15, νομοῦ τοῦ κατ' ὑμᾶς (in reference to Jews in Achaia), which seem to convey a parallel distinction, and at any rate to invert the supposition of Eadie, that ἡ κατ' ὑμ. π. denotes more distinctive, characteristic possession than the former.

ἐν τῷ Κυρίῳ] 'in the Lord;' definition of the holy sphere and object of the πίστις; the omission of the article giving a more complete unity to the conception, as it were, 'Christ-centred faith,' *fidem erga Deum in Domino Jesu*, Beng.; see notes on Gal. iii. 26. It is instructive to compare with this the subsequent clause, τὴν ἀγάπην τὴν κ. τ. λ., where the second article [*Lachm.* omits with AB; 17 al.] seems inserted to convey two momenta of thought, love generally, further defined by that amplitude (οὐ

τοὺς ἐπιχωρίους, φησί, μόνον, Chrys.) which is its true Christian characteristic; see Fritz. *Rom.* iii. 25, Vol. I. p. 195. As a general rule, it may be observed, that when the defining prepositional clause is so incorporated with (e. g. ch. ii. 11), — appended to (Col. iv. 8), — or, as here, structurally assimilated πίστις (πιστεύω) ἐν, compare ch. iii. 13, Rom. vi. 4) with the subst. it defines as to form only a single conception, the article is correctly omitted; see Harless *in loc.*, and Winer, *Gr.* § 20. 2, p. 123.

εἰς πάντας τοὺς ἁγίους] 'towards all the Saints;' objects towards whom the love was directed; *omnes* character Christianismi, Bengel: compare ch. vi. 18, Philem. 5. On the meaning of ἁγίους, see notes on ch. i. 1.

16. οὐ παύομαι εὐχαριστῶν] 'I cease not giving thanks.' In this simple and well-known formula the participle points to a state supposed to be already in existence; see Winer, *Gr.* § 45. 4, p. 308 sq., Scheuerl. *Synt.* § 45. 5, p. 481. In many verbs e. g. αἰσχύνομαι, Luke xvi. 3) this distinction between part and inf. may be made palpable; in others, as in the present case, the verb is such as rarely to admit any other idiomatic structure; see Herm. *Viger*, No. 218, Donalds. *Gr.* § 591, and for a good paper on the general distinction between the uses of the participle and of the infin., Weller, *Bemerk. z. Gr. Synt.*

μενος ἐπὶ τῶν προσευχῶν μου, ¹⁷ ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν

μνεῖαν ὑμῶν ποιοῦμ.] 'making mention of you;' limitation, or rather specification of the further direction of the εὐχαριστία: comp. 1 Thess. i. 2, Phil. 4, and see notes *in locc.*

ἐπὶ τῶν προσευχ. μου] 'in my prayers,' 'in orationibus,' Clarom., Vulg., Goth.; ἐπὶ here being not simply and crudely temporal, 'at the time of my prayers' (Eadie), but retaining also that shade of local reference of which even the more distinctly temporal examples are not wholly divested: see Bernhardy, *Synt.* v. 23. a, p. 246, and notes on 1 Thess. i. 2. The prep. thus serves to express the concurrent circumstances and relations in which, and under which an event took place; see Winer, *Gr.* § 47, g, p. 336.

17. ἵνα ὁ Θεὸς κ. τ. λ.] 'that God etc.,' subject of the prayer blended with the purpose of making it. The exact meaning of this particle both here and in similar passages requires a brief notice. The uses of *ἵνα* in the N. T. appear to be three, — (1) *Final*, or indicative of the *end, purpose, or object* of the action, — the primary and principal meaning, and never to be given up except on the most distinct counter-arguments. (2) *Sub-final*, — occasionally, especially after verbs of entreaty (*not* of command), the *subject* of the prayer being blended with, and even in some cases obscuring the *purpose* of making it; see esp. Winer, *Gr.* § 44. 8, p. 299, and notes on Phil. i. 9. (3) *Eventual*, or indicative of *result*, — appy. in a few cases, and due, perhaps, more to what is called 'Hebrew teleology' (*i. e.* the reverential aspect under which the Jews regarded prophecy and its fulfilment) than grammatical depravation; comp. Winer, *Gr.* § 53. 6, p. 406 sq. After maturely weighing the evidence adduced by Winer and others, few, perhaps, will hesitate to characterize Fritzsche's and Meyer's strenuous

denial of (2) and (3) as perverse, and the criticism of Eadie, who admitting (3), denies (2) after verbs of entreaty, as somewhat illogical. In the present case, independent of the parallelism

afforded by numerous similar passages (ch. iii. 16, Phil. i. 9, Col. i. 9, iv. 3, 1 Thess. iv. 1, 2 Thess. i. 11), the presence of the opt. δῶν after the pres. (hoped for, dependent realization, Klotz, *Devar.* Vol. 11. p. 622, Bernhardy, *Synt.* xi. 11, p. 407) inclines us distinctly to this *sub-final* or secondary telic use; compare Winer, § 41. 1. obs. p. 260. On the late and incorrect form δῶν for δόλν, see Lobeck, *Phyryn.* p. 345, Sturz, *de Dial. Maced.* p. 52.

ὁ Θεὸς τοῦ Κυρίου] 'the God of our Lord;' see John xx. 17, Matth. xxvii. 46. 'Deus ejus est qua ex eo natus in Deum est,' Hilar. *de Trin.* iv. 35, p. 96. The somewhat contorted explanations of this and the following clause, cited by Suicer (*Thes.* Vol. 1. p. 944), may be dispensed with if this only be observed, that 'the word *God* was never looked upon as a word of office or dominion, but of nature and substance,' Waterland, *Sec. Def.* Qu. 11. Vol. 11. p. 399. The admirably perspicuous distinctions of the same author, in *Ans. to Pref.* Vol. 11. p. 415, deserve perusal. ὁ πατὴρ τῆς δόξης] 'the Father of glory;' comp. Psalm xxviii. 3, Acts vii. 2, 1 Cor. ii. 8, Heb. ix. 5; gen. of the *characteristic quality*, see Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 2. b, p. 211. It is singular that a mere adjectival resolution (Rückert), or a poetical and less usual meaning of πατήρ (sc. 'auctor,' Job xxxviii. 28, probably Jas. i. 17, and perhaps Heb. xii. 9, but see context; not 2 Cor. i. 3 [Eadie], see De W., and Mey.), should so generally have been adopted instead of this simple and grammatical explanation. The use of πατήρ was probably suggested by the

Ἰησοῦ Χριστοῦ, ὁ πατήρ τῆς δόξης, δόξη ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ, ¹⁸ πεφωτισμένους τοὺς ὀφ-

foregoing mention of our Lord, while the qualifying gen. δόξης serves appropriately to carry on the ref. to the eternal glory of God which pervades the whole of the first paragraph. The reference, then, of δόξα to the glorified humanity (Stier), or to the divine nature of Christ (Athan., Greg.-Naz., see Suicer, *Thesaur.* Vol. I. p. 944) is by no means necessary.

Πνεῦμα σοφίας κ. τ. λ.] ‘the Spirit of wisdom and revelation;’ the characterizing genitives denoting the special forms and peculiar manifestations in which the Apostle prayed for the gift of the Spirit to his converts; compare Rom. i. 4, 2 Cor. iv. 13, 2 Tim. i. 7, see notes on Gal. vi. 1, and on the omission of the article with Πνεῦμα, notes on *ib.*, ch. v. 5. The favorite subjective and objective distinctions of Harl., viz. that σοφ. is the subjective state, ἀποκάλ. the objective medium, are not necessary, nor even, as the order (state to means, not *vice versa*) suggests, logically satisfactory; σοφία is simply the general gift of illumination; ἀποκάλ. the more special gift of insight into the divine mysteries; see further remarks in notes on 1 Tim. ii. 7.

ἐν ἐπιγνώσει αὐτοῦ] ‘in the (full) knowledge of Him,’ ‘in agnitione [or rather cognitione] ejus,’ Clarom., Vulg.; ἐν not being for εἰς (Grot., Wolf) or διὰ (Beza), but, as usual, marking the sphere or element in which the action takes place; the knowledge of God (not Christ, Calv., to whom the first ref. is in ver. 20) was to be the sphere, the circumambient element in which they were to receive wisdom and revelation; compare 2 Pet. i. 2, and see esp. Winer, *Gr.* § 48. a, p. 345. Ἐν ἐπιγν. thus belongs to the whole preceding clause, not specially to ἀποκάλ., still less to what follows (Chryst. Luchm., al.), both of which connections would interfere with the paral-

lelism of ver. 15 and 16; πνεῦμα κ. τ. λ. being symmetrical with πεφωτ. κ. τ. λ., — ἐν ἐπιγν. with εἰς τὸ εἰδέναι.

The ἐπὶ in ἐπιγνώσει may be either *additive* (Eadie), in ref. to the increments of knowledge continually received, or, more probably, simply *intensive*, scil. ‘cognitio accurata et certa,’ Bretschn., *erkenntniss*; comp. 1 Cor. xiii. 12, see Rost u. Palm, *Lex.* s. v. ἐπὶ, iv. c. 5, and Delitzsch. on *Heb.* x. 26.

18. πεφωτισμένους τοὺς ὀφθαλμοὺς] ‘having the eyes of your heart enlightened.’ Three constructions are here possible: (a) Accus. absolute, πεφωτισμένους agreeing with ὀφθαλμούς, Peile, Eadie. (b) Accusative clause after, δόξη, καὶ being omitted to give the clause an emphatically appositional aspect; see Harless and Stier. (c) Lax construction of part; πεφωτ. referring to ὑμῖν, and τοὺς ὀφθαλμούς being accus. of limiting reference; Winer, *Gr.* § 32. 5, 6, p. 205, Madvig, *Synt.* § 31, comp. Hartung, *Casus*, p. 62. Of these (a) is grammatically doubtful, for though such accusatives undoubtedly *do* exist, esp. in later writers, — see Wannowski’s elaborate treatise *de Construct. Abs.* iv. 5, p. 146 sq., — still they far more generally admit of an explanation from the context; see Winer, § 32. 7, p. 206, comp. Bernh. *Synt.* iii. 30, p. 133. Again (b), is somewhat grammatically doubtful, on account of the article (see Beng.), and certainly exegetically unsatisfactory, ‘enlightened eyes’ rather defining the effect of the Spirit than forming any sort of apposition to It; see Meyer *in loc.* In (c) the connection of the accusatives is less simple, but the other syntactic difficulties are but slight, as a permutation of case, esp. in participial clauses, is not uncommon in the N. T. (e. g. Acts xv. 22, Winer, § 63. 1. 1, p. 500), nor with-

θαλμὸς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπὶς

out distinct parallel in classical Greek; see exx. in Wannowski, iv. 6, p. 169 sq., Jelf, *Gr.* § 711. This then seems the most probable constr.: πεφωτ. κ. τ. λ. serves to define the result of the gift of the Spirit (comp. Phil. iii. 15, 1 Thess. iii. 13, Winer, *Gr.* § 66. 3, p. 549 sq.), and owing to the subsequent inf. (εἰς τὸ εἰδέναι) which expresses the purpose of the illumination, not unnaturally lapses into the accusative.

τοὺς ὀφθ. τῆς καρδίας] 'the eyes of your heart;' a somewhat unusual and figurative expression denoting the inward intelligence of that portion of our immaterial nature (the ψυχή), of which the καρδία is the imaginary seat; comp. *Acta Thom.* § 28, τοὺς τῆς ψυχῆς ὀφθαλμούς, and see esp. Beck, *Seelenl.* iii. 24. 3, p. 94 sq., and notes on 1 Tim. i. 5. On the use and meaning of φωτίζειν, here, to illuminate with the brightness of inner light, see esp. Harl. *in loc.*, and contrast Eph. iii. 9, where, as the context shows, the illumination is of a nature less inward and vital; comp. Beck, *Seelenl.* ii. 13. 2, p. 37.

The reading of *Rec.*, ὀφθ. τῆς διανοίας, has only the support of some cursive mss.: Theod., Œcum. al. τ[ίς] 'what.' There appears no reason to adopt in this verse either a qualitative ('eiusnam naturæ, Wahl, Harl.), or, what is appy. more questionable, a quantitative (ποταπή, πόση, Holzh., Stier) translation; the ordinary meaning 'what' ('quæ spes,' Vulg.), is fully sufficient, and includes all more special interpretations. The articles with ἐλπίς and πλοῦτος only serve to point them out as well-known and recognized, and as indirectly alluded to throughout the preceding paragraph; comp. Bernhardt, *Synt.* vi. 27, p. 324, Stalb. Plato, *Crit.* 43 c.

ἡ ἐλπὶς κ. τ. λ.] 'the hope of His calling,' i. e. the hope which the calling

works in the heart; κλήσεως being the gen. of the *causa efficiens*, Scheuerl. *Synt.* § 17, p. 125. Ἐλπίς is thus not objective, τὸ ἐλπίζόμενον (Olsh., Eadie), a meaning scarcely fully substantiated even in Col. i. 5 (comp. notes *in loc.*), and here certainly unnecessary, but as usual subjective; ἐπὶ ποίαις ἐλπίσι κεκλήμεθα παρ' αὐτοῦ, Theod. Like πίστις, it is probably occasionally used in an objective aspect ('objectivirt'), as 'the grounds, the state of hope,' but just as πίστις is not used in the N. T. for 'religio Christiana' (see on Gal. i. 23), so it is very doubtful whether ἐλπίς ever fully amounts to 'res sperata,' as asserted by Suicer, *Thesaur.* s. v. Vol. i. p. 1095.

τίς ὁ πλοῦτος κ. τ. λ. 'what the riches of the glory of His inheritance;' a noble accumulation of (possessive) genitives, setting forth the κληρονομία on the side of its glory, and that glory on the side of its riches. All adjectival solutions, it need scarcely be said, are wholly inadmissible; see notes on ver. 6, and Winer, *Gr.* § 30. 3. 1, p. 171 sq. The prefixed καὶ is omitted by *Lachm.* with ABD¹FG; 59: Clarom., Sangerm., Amit., Goth., al., but appy. rightly retained by *Tisch.*, *Mey.*, al., with D³EKL; nearly all mss.; Copt., Syr. (both), al.; Orig. (Cat.), Chrys., Theod., — as the καὶ in the third member (ver. 19) might have so easily suggested an omission in the second.

ἐν τοῖς ἁγίοις] 'among the saints;' a semi-local clause appended to τίς (ἐσ-τιν) ὁ πλοῦτος κ. τ. λ., defining the sphere (the whole community of the faithful, comp. Acts xx. 32, xxvi. 18) in which the πλοῦτος τῆς δόξ. τῆς κληρ. is peculiarly found, felt, and realized: compare Col. i. 27, and see Meyer, *h. l.* Harless connects ἐν τοῖς ἁγίοις with κληρον. αὐτοῦ, an interpretation exegetically tenable (see Stier *in loc.* p. 161 sq.), but,

τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, ¹⁹ καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνά-

on account of the omission of the article, by no means so grammatically admissible, even in Hellenistic Greek, as the somewhat sweeping language of Alf. *in loc.* would lead us to conclude. For as the former clause contains a defined and self-subsistent idea (not merely κληρον. ἐν κ. τ. λ. Job xlii. 15, etc., but κληρον. αὐτοῦ, sc. Θεοῦ, a very distinct expression), the latter cannot easily be regarded as supplemental, and thus, as legitimately anarthrous; see notes on ver. 15. If, however, ἐν τοῖς ἁγ. be immediately connected with the unexpressed ἐστί, the omission of the article will be less sensibly felt (comp. Winer, *Gr.* § 19. 2. b, p. 155), and the harmony in the three clauses fully preserved; the first, ἐλπίς κ. τ. λ. being stated generally, the second, πλοῦτος κ. τ. λ., more nearly specialized by ἐν τοῖς ἁγ., the sphere in which it is found; the third, τὸ ὑπερβάλλον κ. τ. λ., by εἰς ἡμᾶς, the living objects towards whom it is, and will be, exercised.

19. καὶ τί τὸ ὑπερβ. κ. τ. λ.] ‘and what (is) the exceeding greatness of His power;’ specification of that by which hope becomes quickened and realized; ὅση τις περίεσται κτῆσις ἀγαθῶν τοῖς τοῦ Θεοῦ ἁγίοις ἐπὶ τοῦ μέλλοντος αἰῶνος, Theodorus, Chrys., Theoph., and Œcumen. refer this clause simply to the present life. This is doubtful, as the foregoing expressions, ἐλπίς and κληρονομία (ch. v. 5, comp. 1 Cor. vi. 9, Gal. v. 21), and the reference in the following verse seem to point *primarily* to the power of God which shall hereafter quicken us even as it did Christ, and shall install us in our inheritance as it enthroned Him on the right hand of God. There is thus a kind of climax, — the hope which the calling awakens, — the exhaustless and inexpressible

glory (Chrys.) of that inheritance to which hope is directed, — the limitless power that shall bestow it. Still the individualizing εἰς ἡμᾶς seems to show that a *secondary* reference to the *present* quickening power in the hearts of believers (ch. ii. 1, 5) is by no means to be excluded.

εἰς ἡμᾶς τοὺς πιστ.] ‘to us-ward who are believing;’ objects towards whom the exceeding greatness of the power is displayed; the εἰς ἡμᾶς not being dependent on τῆς δυνάμ. αὐτοῦ (Harl., citing 2 Cor. xiii. 4, where however εἰς ὑμᾶς is most probably to be joined with ζήσομεν; see Meyer *in loc.*) but, as in the preceding member, on τί (ἐστί) and εἰς having its regular and primary sense of ethical direction, admirably expressed by ‘to us-ward,’ Auth. Ver.; comp. Winer, *Gr.* § 49. c. δ, p. 353. The second and third clauses τίς ὁ πλοῦτος κ. τ. λ., and τί τὸ ὑπερβ. κ. τ. λ., are thus perfectly symmetrical, the substantival sub-clauses forming a parallelism to each other, and the prepositional sub-clause εἰς ἡμᾶς being structurally parallel to the preceding ἐν τοῖς ἁγίοις, while at the same time it prepares us for the latent apposition suggested by the ἐν Χρ. which follows; see Stier *in loc.*, p. 155.

κατὰ τὴν ἐνέργειαν does not refer to all three clauses (Harl.), but, as the correspondence of ideas and language distinctly suggests, to that immediately preceding; not, however, especially to πιστεύοντας (Rück.), for such a connection, though doctrinally unexceptionable (see Col. ii. 12), is *exegetically* unsatisfactory from its interpolation of an unlooked-for idea, — viz., the origin and antecedents of faith. The reference, then, is simply to the whole clause, not, however, as an explanation (Chrys.) or amplification (Calv.) of this power, but, in accordance with

μεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ²⁰ ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας

the full ethical force of κατὰ ('measure,' 'proportion,' Bernhardy, *Synt.* v. 20. b, p. 239), as a definition of its mode of operation (Eadie), a mighty *measure*, a stupendous *exemplar* by which its infinite powers towards the believing, in its future, yea, and its present manifestations, might be felt, acknowledged, estimated, and realized; comp. Ignat. *Trall.* 9, where, however, the *ὁμοίωμα* of the *ἐγερσις* is more alluded to than in the present passage. As the meaning of κατὰ here falls short of 'propter' (compare Griesb. *Opuscula*, II. 5), so it certainly transcends that of mere similitude.

τοῦ κράτους τῆς ἰσχύος] 'the strength of His might,' 'robur potentiae,' Æth., scil. the strength which appertains to, is evinced by His ἰσχυς; neither a Hebraism (Holzh.), nor a mere cumulative form of expression (Küttn.), but a specification of the outcoming and exhibition of that power which is the divine attribute; see ch. vi. 10, Dan. iv. 27. Each word has thus its distinct and proper force; ἰσχυς, as its derivation (ἰσχω, ἔχω) implies, refers rather to *passive*, inherent power (Mark xii. 30); κράτος (ΚΡΑ, ΚΑΡ, cogn. with *κῆρα*, comp. Benfey, *Wurzellex.* Vol. II. 178) to power evinced in *action*; see Luke i. 51. The striking force of the expressions here used to specify this 'eminent act of God's omnipotency' is well illustrated by Pearson, *Creed*, Art. v. Vol. II. p. 222 (ed. Burt.).

20. ἣν ἐνήργησεν] 'which He wrought,' scil. ἣν ἐνέργειαν,—which act of omnipotence God, as the principal cause (see Pearson, *Creed*, Art. v. Vol. I. p. 301, ed. Burt.), displayed in Christ, and in Him in us ('innuit efficaciam Dei in credentibus,' Cocc.) who share the humanity He vouchsafed to take, and are spiritually risen with our risen Lord;

see Stier *in loc.* p. 172.


The reading ἐνήργηκεν (AB; Cyr., Procop.) is adopted by Lachm., Mey., but, as nearly the same authorities [AB; mss.; Aug., Vulg.; Eus., al.] also read καδίστας, must be regarded as very suspicious, and as a not unlikely emendation of style.

ἐν τῷ Χριστῷ] 'in Christ,' in Him as our spiritual Head; ἐν here being no mere 'nota dativi,' a construction now exploded in the N. T. (see Winer, *Gr.* § 31. 8, p. 195), but correctly indicating the *substratum* of the action; see notes on Gal. i. 24. It is scarcely necessary to recapitulate the caution of Theodoret and Theophyl., δηλον δέ ὅτι ταῦτα πάντα ὡς περὶ ἀνθρώπου τέδεικε (Theod.), τὸ γὰρ ἀναστάν ἀνθρώπος, εἰ καὶ Θεὸς ἦν ὡτο (Theophyl.). In this passage, Phil. ii. 6—11, and Col. i. 14—19, as Olsh. well observes, we find the entire Christology of St. Paul.

ἐγείρας] 'when He raised Him,' Auth., or perhaps better 'in that He raised Him, Arm.; contemporaneous act with ἐνήργησεν, see notes on γνωρίσας, ver. 9. καὶ ἐκάθισεν] 'and He set Him;' change from the participial structure to the finite verb, especially designed to enhance the importance of the truth conveyed by the participle; see exx. in Winer, *Gr.* § 63. 2. b, p. 505 sq. The distinctive and emphatic mention of the consequent and connected acts heightens the conception of the almighty ἐνέργεια of God (Father, Son, and Spirit, Pearson on *Creed*, Art. v. Vol. I. p. 302), displayed in the resurrection of Christ from the dead. On the session of Christ at the right hand of God, see Knapp, *Scripta Var. Argum.* Art. II.; let these words of Bp. Pearson's, however, never be forgotten, 'He shall reign for ever and ever, not only to the modified eternity of His mediatorship, but also to the complete eternity

αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις
 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότη-

of the duration of His humanity, which for the future is coëternal to His Divinity,' Art. vi. Vol. I. p. 335.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly places'  [in celo] Syr.,

Goth., Æth.; see notes on ver. 3. It is scarcely possible to doubt that these words have here a *local* reference. The distinctly local expressions, ἐκάθισεν, ἐν δεξιᾷ,—the Scripture doctrine of Christ's literal and local ascent (Mark xvi. 19, al.),—His regal session in heaven in his glorified and resplendent Body (Acts vii. 56, ἐστῶτα ἐκ δεξιῶν, al., see Phil. iii. 20),—His future literal and local judiciary descent (Acts i. 11, ὃν τρόπον ἐδεῖσασθε αὐτὸν πορευόμενον),—all tend to invalidate the vague and idealistic 'status caelestis' urged by Harless *in loc.* The choice of the more general expression, ἐν τοῖς ἐπουρ., 'in the heavenly regions' (comp. ch. iv. 10), rather than the more specific ἐν τοῖς οὐρανοῖς was perhaps suggested by the nature of the details in ver. 21.

The reading οὐρανοῖς (Lachm. with B; al.; Victorin., Hil.), has weak external support, and seems an almost self-evident gloss.

21. ὑπεράνω] 'over above,' 'supra,' Clarom., Vulg., 'ufaro,' Goth.; not 'longe supra,' Beza, Auth., Alf., al.: specification of the nature and extent of the exaltation. The intensive force which Chrys. and Theophyl. find in this word, ἵνα τὸ ἀκρότατον ὕψος δηλώσῃ, and which has recently been adopted by Stier and Eadie, is very doubtful; as is also the assertion (Eadie) that this prevails 'in the majority of passages' in the LXX.: cons. Ezek. i. 26, viii. 2, x. 19, xi. 22, xiii. 15, and even Deut. xxvi. 19, xxviii. 1. Such distinct instances as Ezek. xliii. 15, and in the N. T., Heb. ix. 5,—the similarly unemphatic use of

the antitheton ὑποκάτω, John i. 51, Luke viii. 10,—and the tendencies of Alexandrian and later Greek to form duplicated compounds (see Peyron, *ad Pap. Taurin.* Vol. I. p. 89) make it highly probable that ὑπεράνω, both here and ch. iv. 10, implies little more than simple local elevation. So too Syr. and appy. all the ancient Vv. πᾶσης ἀρχῆς καὶ τ. λ.] 'all (every) rule and authority and power and lordship;' no parenthesis, but a fuller explanation of ἐν τοῖς ἐπουρανίοις; see Winer, *Gr.* § 64, 1. 2, p. 614 (ed. 5). The context and the illustrations afforded by ch. iii. 10, Col. i. 16, and 1 Pet. iii. 22, seem to preclude any mere generic reference to all forms of power and dominion (Olsh.), or any specific reference to the orders of the Jewish hierarchy (Schoettg.), or the grades of authority among men (see ap. Pol. *Syn.*). The abstract words (δυνάμεων τινων ὀνόματα ἡμῖν ὕσημα, Chrys.) seem to be designations of the orders of heavenly Intelligences, and are used by St. Paul in preference to any concrete terms (ἀγγέλων, ἀρχαγγέλων κ. τ. λ.) to express with the greatest aptitude and comprehensiveness the sovereign power and majesty of Christ; εἴ τι ἐστὶν ἐν τῷ οὐρανῷ, πάντων ἀνώτερος γέγονε, Chrys., see Calv. *in loc.* As this verse relates to Christ's exaltation in heaven rather than His victory over the powers of hell (1 Cor. xv. 24, comp. Rom. viii. 38), the reference is, probably, exclusively to good Angels and Intelligences, 1 Tim. v. 21. Any attempt to define more closely (see authors cited in Hagenbach, *Hist. of Doctr.* § 131, Petavius, *de Angelis*, II. 1, Vol. III. p. 101 sq.) is alike presumptuous and precarious: see the excellent remarks of Bp. Hall, *Invisible World*, Book I. § 7. On the nature of Angels, consult the able treatise by Twisten,

τος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι, ²² καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας

Dogmatik, Vol. II. esp. § 1. 4, the essay by Stuart, *Bibliotheca Sacra* for 1843, pp. 88—154, Ebrard, *Dogmatik*, § 228 sq. Vol. I. p. 276, and the remarks of Lange, *Leb. Jes.* Part. II. p. 41 sq.

καὶ παντὸς ὀνόματος] ‘and, in a word, every name named;’ concluding and comprehensive designation; καὶ having here that species of *adjunctive* force according to which a general term is appended to foregoing details; see Winer, *Gr.* § 53. 3, p. 388, notes on *Phil.* iv. 12, Fritz. *Matth.* p. 786. Πᾶν ὄνομα is not ‘every title of honor,’ (Grinf. *Scholl. Hell.*), a particular explanation to which ὀνομαζ. (which has always its simple meaning in the N. T., even in Rom. xv. 20, see Fritz.) is distinctly opposed, — nor again, in reference to Heavenly Powers which are ἀκατονόμαστοι (Theophyl.), — nor even as a generic representation of the foregoing abstract nouns (Wahl, Harless), — but simply with reference to everything in existence (‘quicquid existit,’ Beza), personal or impersonal, ‘everything bearing a name and admitting designation;’ comp. Col. i. 16, where a similar latitude is implied by the four times repeated εἶτε, and see notes *in loc.*

οὐ μόνον κ. τ. λ.] clause appended not to ἐκάτισεν (Beza Koppe), but to παντὸς ὀνόμ. ὀνομαζ., to which it gives a still further expansion, both in respect of time and locality, — everything named, whether now or hereafter, in the present state of things or the world to come; παντὸς ῥητοῦ καὶ ὀνομαστοῦ, οὐ μόνον τοῦ ἐνταῦθα ὀνομαζομένου, ἀλλὰ καὶ τοῦ ἐκεῖθεν δυναμένου ῥηθῆναι καὶ ὀνομασθῆναι, *Ecum.*

τῷ αἰῶνι τούτῳ] ‘this world,’ scil. ‘this present state of things,’ ‘systema rerum,’ Beng. With regard to the meaning of αἰῶν it may be observed that in all pas-

sages where it occurs, a *temporal* notion is more or less apparent. To this, in the majority, an *ethical* idea is united, so that αἰὼν οὗτος, as Olsh. has observed, is ‘the temporary and terrestrial order of things, in which sin predominates (comp. Gesen. *Lex.* s. v. עָוֶן, v), to which αἰὼν μέλλων (= βασιλεία Θεοῦ), the holy state of things founded by Christ, is the exact contrast; see *Comment. on Matth.* xii. 31, 32, Neander, *Planting*, Vol. I. p. 500, 501 (Bohn). In a few passages, like the present, a *semi-local* meaning seems also superadded, causing αἰὼν to approach in meaning to κόσμος, though it still may be always distinguished from it by the temporal and commonly ethical notions which ever form its background; see notes, ch. ii. 2.

22. καὶ πάντα ὑπέταξεν] ‘and put all things under His feet;’ further specification of the majesty of Christ, — not only the highest conceivable exaltation (ver. 21), but the most unbounded sovereignty. The strong similarity of the language scarcely leaves a doubt that here and Heb. ii. 8, there is a distinct *allusion* to Psalm viii. 7, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ; comp. Gen. i. 28. Nor is this due to any ‘rabbinischtypischer Interpretationssweise,’ (Mey.) on the part of St. Paul, but to a direct reference under the guidance of the Spirit, to a passage in the O. T., which, in its primary application to man, involves a secondary and more profound application to Christ. In the grant of terrestrial sovereignty the Psalmist saw and felt the antitypical mystery of man’s future exaltation in Christ, even more fully than Tholuck and even Hengstenberg *in loc.* appear to admit. The reference thus seems less to the subjugation of foes, as in 1 Cor. xv. 27 (Hamm., Stier), than to the limitless

αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ²³ ἥτις

nature of Christ's sovereignty, which the words ὑπὸ τοῦς κ. τ. λ. (ἡ ἐσχάτη ὑποταγή, Chrys.) still more heighten and enhance. On this and the next verse see a sound sermon by Beveridge, in which the three points, Christ's headship over all things, His headship to the Church, and His relation to it as His body, are well discussed, *Serm.* xxxii. Vol. II. p. 124 sq. (A. C. Libr.)

ἔδωκεν is not synonymous with ἡγήσατο, ἔθηκεν, ἔστησεν (Wolf, Holz., and even Harl.), either here or ch. iv. 11, but (as the dat. ἐκκλησίᾳ and the emphatic position of αὐτὸν seem to suggest) retains its primary and proper sense. The meaning then seems to be, though so exalted and so glorified, yet even HIM did God, out of His boundless mercy and beneficence, give to the Church to be its head. κεφαλὴν ὑπὲρ πάντα] 'head over all things.' The exact construction and immediate reference of these words is not perfectly clear. Ὑπὲρ πάντα evidently qualifies κεφ., not, however, an immediate and adjectival epithet ('summum caput,' Beza, Conyb.), but as an accessory and quasi-participial definition, *i. e.* ὑπερέχουσιν πάντων; πάντα being used in exactly the same general sense as before, without any limiting reference to τῇ ἐκκλ. (Harl.), or any implied contrast to other subordinate heads, apostles, prophets, etc. (Olsh.). The accus. κεφ. may be regarded either as (a) a simple appositional accus. to the preceding αὐτόν, a second κεφ. being supplied (per brachylogiam) before τῇ ἐκκλ., — 'He gave Him, Head over all, (as Head) to his Church;' comp. Jelf, *Gr.* § 893. c.; or (b) as an accus. of further predication, serving to complete the notion of the verb, and forming a species of tertiary predicate (Donalds. *Gr.* § 489), — 'He gave Him as head over all,' *i. e.* 'in the capacity of head over all; compare

Madvig, *Synt.* § 24. a, and see the various exx. in Donalds. *Gr.* § 490. Of these (a) was adopted in ed. 1 (so also Stier, Mey.), and coincides in meaning with the ungrammatical order (ἔδωκεν αὐτὸν [ὑντα] ὑπὲρ πάντα κεφ. τῇ ἐκκλ.) of Syr., Æth.-Platt, Chrys., al., but is, grammatically considered, less simple than (b), and, considered exegetically, but little different in meaning: if God gives Christ to the Church, and Christ at the same time is Head over all things (tertiary predication) He becomes necessarily head to the Church. It seems best, then, with (appx.) Syr.-Phil., Vulg., Clarom., Arm., to adopt the latter view; comp. Alf. *in loc.*

23. ἥτις] 'which indeed;' not exactly 'ut quæ,' Meyer, but 'quæ quidem,' the force of the indef. relative being here rather explanatory than causal, and serving to elucidate the use and meaning of κεφαλὴ by the introduction of the corresponding term σῶμα. On the uses of ὅστις, see notes on Gal. iv. 24. τὸ σῶμα αὐτοῦ] 'His body;' not in any merely figurative sense, but really and truly; the Church is the veritable body of Christ mystical (ch. iv. 12, 16, esp. v. 30), no mere institution subject to Him as to a κεφαλὴ used in any ethical sense, but united to Him as to a κεφαλὴ used in its simple and literal sense; ἵνα γὰρ μὴ, ἀκούσας κεφαλὴν, ἀρχὴν τινα καὶ ἐξουσίαν νομίσας, σωματικῶς φησὶν, ἡμῶν ἐστὶ κεφαλὴ, Æcum. This great and vital truth, and the nature of our union with Christ which it involves and implies, is well illustrated in the beautiful treatise of Bp. Hall, *Christ Mystical*, esp. ch. VII. τὸ πλήρωμα κ. τ. λ.] 'the fulness of Him that filleth all things with all things;' apposition to the preceding τὸ σῶμα αὐτοῦ designed still more to expand the full meaning of the preceding identification of the Church with

ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

the Lord's body, the general truth conveyed being τὸ πλήρωμα τοῦ Χριστοῦ ἡ ἐκκλησία, Chrys. The special meaning and reference of these mysterious words has been greatly contested. This, however, seems clear (esp. after the long and careful note of Fritz. on *Rom.* xi. 12, Vol. II. p. 469), that πλήρωμα is here used passively, and that of its two passive meanings, (a) *id quod impletum est*, and (b) *id quo res impletur* (see notes on *Gal.* iv. 4), the former, sc. τὸ πεπληρωμένον, though less common (compare Lucian, *Ver. Hist.* II. 37, δύο πληρωμάτων, 'manned ships'), is here alone applicable. The Church, then, is τὸ πεπληρωμένον, — not, however, in the sense 'plenum Christi agmen,' 'hominum a Christo impletorum caterva,' as Fritz. paraphrases, but in a simple and almost local sense, 'that which is filled up by Christ,' 'the receptacle' (Eadie), as it were, of all the gifts, graces, and blessings of Christ; comp. Philo, *de Præm. et Pæn.* p. 920, where the soul is called a πλήρωμα ἀρετῶν, and contrast the opposed κένωμα, as used by the Gnostics to express the void world of sense; Baur *Gnosis*, p. 157, 462 (cited by Mey.).

ἐν πᾶσιν πληρουµ.] 'Of Him who filleth all things with all things,' 'qui rerum universitatem omnibus rebus [sibi] implet,' Fritz.; ἐν being here used in its instrumental sense (see notes on 1 *Thess.* iv. 18), as serving to specify that with which the filling takes place (see ch. v. 18), and πᾶσιν being used with an equal latitude to τὰ πάντα (ver. 22) as implying, not only 'all blessings' (Eadie), but 'all things' unrestrictedly; for by Christ was the whole Universe made, and all things therein; see Col. i. 16, and comp. in ref. generally to the terms of the expression, Philo, *Sacrif. Cûin*, § 18, Vol. I. p. 175 (ed. Mang.), πεπληρωκὼς πάντα διὰ πάν-

των. It has been doubted whether πληρουσθαι is (a) passive as Vulg., Clarom., Chrys., al., or (b) middle, as Syr., Copt., Goth., Arm., whether in a purely active sense (*Xen. Hell.* VI. 2. 14, 35, see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 956), or perhaps, as this unique use of the middle in the N. T. suggests, in a specially reciprocal sense 'sibi implere.' Of these the latter alone seems admissible, as the idea of Christ receiving completion in His members (Est., compare Harl.) implies restrictions little accordant with the inclusive τὰ πάντα. The meaning of the whole then would seem to be, — that the Church is the veritable mystical Body of Christ, yea the recipient of the plenitudes of Him who filleth all things, whether in heaven or in earth, with all the things, elements, and entities of which they are composed. And this, as both the parallelism of τὸ σῶμα αὐτοῦ and τὸ πληρ. κ. τ. λ. and the absence of any hint of a change of person seem distinctly to suggest, must be referred, not to God (Theod. Alf.) but to Christ; see esp. ch. iv. 10.

On the doctrine of the omnipresence of Christ, an eternal truth of vital importance (Bull, *Def. Fid. Nic.* §4. 3. 1 sq., Waterland, *Sermon* VII. 3, Vol. II. p. 164), to which this verse seems to allude, see notes on ch. iv. 10, Jackson, *Creed*, Book XI. 3, 10 sq., and the calm and conciliatory observations of Martensen, *Dogmatik*, § 177 sq. Well and clearly has it been said by Andrews, 'Christ is both in Heaven and earth: as He is called the Head of His Church, He is in Heaven, but in respect of His body which is called Christ He is on earth,' *Serm.* XII. Vol. v. p. 407.

The omission of τὰ (*Rec.*) is opposed to all the MSS. and to the majority of mss., and adopted by none of the best recent editors.

You too who were dead in sin He hath quickened, raised, and even enthroned with and in Christ, to show all ages the riches of His grace and love. Your salvation is by grace, not works.

II. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώ-

1. ὑμῶν] This word was omitted in ed. 1 with *Rec.* and *Tisch.* (ed. 2) on the authority of KL; great majority of mss.; Chrys. Dam., al., — but, though somewhat doubtful on account of the variation of Λ (ἐαυτῶν), is appy. to be restored on the greatly preponderating authority of BDEFG; 15 mss.: nearly all Vv.; Theod., al. So *Lachm.* and *Tisch.* (ed. 1 and 3.)

CHAPTER II. 1. καὶ ὑμᾶς] *And you also,* 'you too;' special address and application of the foregoing to the case of the readers; καὶ neither (a) simply connecting the verse with what precedes, sc. καὶ ὑπέταξεν, καὶ ἔδωκεν, καὶ ὑμᾶς κ. τ. λ. (*Lachm.*), — as ver. 23 is plainly a conclusion of the foregoing clause, nor (b) serving to introduce a special exemplification of the general act of grace in ver. 23 (Peile), — as the force of the correlation between νεκροὺς and συνεζωπ. is thus seriously impaired, but rather (c) applying what has been said to the ὑμᾶς, to which word it gives emphasis and prominence. The Ephesians are reminded how they also had experienced in their moral death the energy of the same quickening power which raised Christ from physical death (ch. i. 20), the ascensive force of καὶ being just perceptible in the implied parallelism between the νέκρωσις ψυχικὴ in the case of the Ephesians (see next note), and the νέκρωσις σωματικὴ on the part of Christ (ch. i. 20); comp. Klotz, *Devar.* Vol. II. p. 636.

The connection has also its difficulties. According to the most simple view, ver. 1, after having its structure interrupted by the two relational sentences, ver. 2, 3, is renewed in ver. 4 (not ver. 5, Schott.), by means of δὲ resumtive (Herm. *Viger*, No. 544), and there further elucidated by the interpolated nominat. Θεός, expanded in application by the more comprehensive ὑμᾶς, and concluded in ver. 5; see Theophyl. in loc. ὄντας νεκρούς] 'being dead,' sc. spiritually; νέκρωσις οὐκ

ἡ σωματικὴ, ἡ ἐκ τοῦ Ἀδὰμ ἀρξαμένη, ἀλλὰ ἡ ψυχικὴ, ἡ ἐξ ἡμῶν συνισταμένη, Theophyl.; compare Bramhall, *Castig.* III. 2, Vol. IV. 233 (Angl. Cath. Lib.). The proleptic reference to physical death, scil. 'certo morituri' (Mey.), seems irreconcilable with the context. The πλούσιος ὧν ἐν ἐλέει, which seems to specify God's mercy in extending the exercise of His resurrectionary power, would thus lose much of its appropriateness, and the particle καὶ (ver. 5) its proper ascensive force. On this and the two following verses, see a good practical sermon by Usher, *Serm.* IV. Vol. XIII. p. 45 (ed. Elringt.) τοῖς παραπτώμασιν κ. τ. λ.] 'by the trespasses and sins which ye had committed,' 'delictis et peccatis,' Vulg., Goth.; not 'in delictis,' etc., Arm.; the dat. being appy. that of the *causa instrumentalis*; see Hartung, *Casus*, p. 79, Winer, *Gr.* § 31. 7, p. 194. In the closely parallel passage Col. ii. 13, νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν, the same general sentiment is expressed under slightly different relations; here sin is conceived as that which kills (Olsh.); there it is described as the element or state in which the νέκρωσις shows and reveals itself; comp. notes in loc. It is doubtful whether the distinction drawn by Tittmann (*Synon.* p. 45) between παραπτ., sins rashly ('a nolente facere injuriam'), and ἁμαρτίαι sins designedly committed, can be fully substantiated; both equally referring to 'peccata actualia,' whether in thought, word, or deed, and differing more in the images ('missing,' 'stum-

μασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, ² ἐν αἷς ποτὲ περιεπατήσατε

bling') under which they are presented to our conception, than in the degree of intention ascribed to the perpetrator see Fritz. *Rom.* v. 15, Vol. i. p. 324, comp. Müller, *Doctr. of Sin*, i. 1. 2, Vol. i. p. 92 (Clark). Perhaps we may say *generally*, that παραπτώματα, as its derivation suggests, is the more *limited* term, viz. particular, special acts of sin; ἀμαρτίαι [ἀ μέρος, μέρος, Buttm. *Lexil.* No. 15, note], the more *inclusive* and abstract, viz. all forms, phases and movements of sin, whether entertained in thought or consummated in act; compare notes on Col. ii. 16.

2. ἐν αἰς] 'in which;' not so much with ref. to the prevailing *direction* (De Wette), as the *sphere* in which the habitually moved. It does not, however, seem necessary to press the meaning of περιπατεῖν ('sphere in which they trod,' Eadie) this being one of those words in the N. T. which are used with so strong a Hebraistic coloring (see the list, Winer, *Gr.* § 3, p. 31), that in several passages it denotes little more than 'vivere;' see Fritz. *Rom.* xiii. 12, Vol. III. p. 141, Suicer, *Thesaur.* s. v. Vol. II. p. 679. τὸν αἰῶνα κ. τ. λ.] 'according to the course of this world.'

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[mundanitatem mundi hujus] Syr.; the ethical meaning of *αἰών* here appy. predominating; see on ch. i. 22. In such cases as the present the meaning seems to approach that of 'tendency, spirit, of the age' (Olsh.), yet still not without distinct trace of the regular *temporal* notion, which, even in those passages where *αἰών* seems to imply little more than our 'world' (comp. 2 Tim. iv. 10), may still be felt in the idea of the (evil) *course*, development, and progress ('ubi ætas mala malam excipit') that is tacitly associated with the term; see Beng.

in loc., and comp. Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 228. Any Gnostic reference (Baur, *Paulus*, p. 433), as St. Paul's frequent use of the word satisfactorily proves, is completely out of the question. κατὰ τὸν ἄρχοντα

question. κατὰ τὸν ἄρχοντα κ. τ. λ. [*according to the prince of the power or empire of the air*, scil. the devil; climax to the foregoing member, the contrast being κατὰ Θεόν, ch. iv. 24. Without entering into the various interpretations these difficult words have received, we will here only notice briefly, (1) the simple *meaning* of the words; (2) their *grammatical connection*; (3) their probable *explanation*. (1) the

their probable *explanation*. (1) the two cardinal words are *ἐξουσία* and *ἀήρ*. The former, like many words in *-ία* (Bernhardy, *Synt.* i. 2, p. 47), appears used, not exactly for *ἐξουσία*, scil. as an abstract implying the concrete possessors of the *ἐξουσία* (comp. Dionys. Hal. viii. 44), but as a *collective* designation of their empire and sovereignty, see esp. Lobeck *Phryg.* p. 469. 'Αἴρ is used thrice by St. Paul besides this place, thrice in the rest of the N. T., — (α) 'the air' simply and generally, Acts xiii 23, 1 Cor. ix. 26, xiv. 9, and appy. Rev. ix. 2, — (β) as 'the air,' with, probably, strict physical reference, Rev. xvi. 17, — (γ) as 'the air or sky,' appy. tacitly correlative to γῆ (the seat of the *περιλειπόμενοι*), 1 Thess. iv. 17. We seem, then, bound to reject all partial interpretations, e. g. *σκότος* (Heimsius, Kütt. ap. Peile), *πνεῦμα* (Hofmann *Schrijftb.* Vol. i. p. 403), and to leave the context to define the specific meaning and application of the word. (2) The gen. *ἀέρος* is not a gen. *objecti*, 'cui potestas est aeris,' Beza; nor *qualitatis*, scil. *ἀέριος, ἀσώματος* (so Phrys., appy., but not the Greek Fathers generally), but a gen. *of place*, denoting their *ἐναέριον διατριβήν* (Eccum.), the seat of their

κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἆρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς

spiritual empire; οὐχ ὡς τοῦ αἆρος δεσπόζοντα, ἀλλ' ὡς αὐτῷ ἐμφιλοχωρουντα, Theophyl.; compare Bernhardt, *Synt.* III. 33. a, p. 137. (3) The explanation

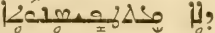
really turns on the latitude of meaning assigned to ἀήρ. Without venturing to deny that the word may mysteriously intimate a near propinquity of the spirits of evil, it may still be said that the limitation to the physical atmosphere (Mey.) is as precarious in doctrine as the reference to some ideal 'atmosphere belting a death-world' (Eadie), or to the common parlance of mankind (Alf.), is too vague and undefined. The natural explanation seems to be this, — that as οὐρανός is used in a limited and partial (Matt. vi. 26), as well as an uncircumscribed meaning, so conversely ἀήρ, which is commonly confined to the region of the air or atmosphere, may be extended to all that supra-terrestrial but sub-celestial region (ὁ ὑπουράνιος τόπος, Chrys.) which seems to be, if not the abode, yet the haunt of evil spirits; see esp. LXX., Job i. 7, ἐμπεριπατήσας τὴν ὑπ' οὐρανόν; compare Olsh. *in loc.*, and Stuart, *Bibl. Sacra* for 1843, p. 139; see also Hagenbach, *Stud. u. Krit.* Vol. i. 479. Quotations out of Rabbinical writings and Greek philosophers will be found in Wetst., and Harl. *in loc.*, but that St. Paul drew his conceptions from the former (Mey.) or the latter (Wetst.), we are slow indeed to believe; see the remarks on *Gal.* ch. iv. 24. τοῦ

πνεύματος] 'the spirit;' scil. the evil principle of action, more specially defined by the succeeding words. The explanation of this gen. is not easy, as exegesis appears to suggest one construction, grammar another. The most convenient assumption, an anomaly of case (gen. for accus. in apposition to τὸν ἄρχ. κ. τ. λ., Heinichen, Euseb. *Hist. Eccl.* v.

20, Vol. ii. p. 99), is so doubtful, that it seems best, with Winer (*Gr.* 67. 3, p. 558), to regard the gen. as dependent on τὸν ἄρχοντα, and in apposition with ἐξουσίας; πνεῦμα not referring, like ἐξουσία, to the aggregate of individual πνεύματα (πάντος ἐναερίου πνεύματος, Theophyl., compare Eadie, Alf.), a very doubtful meaning, owing to the difference of termination, but to the evil principle which animated the empire, and emanated from Satan, the ruler of it. There is confessedly an exegetical difficulty in the expression τὸν ἄρχ. τοῦ πνεύμ.; this, however, may be removed either by supplying a similar but more appropriate substantive out of τὸν ἄρχ., or (what is in effect the same) by observing that τοῦ πνεύματος has a species of objective meaning reflected on it from the words with which it is in apposition. There is probably, as Harless and Meyer suggest, a tacit antithesis in τοῦ πν. to the Πνεῦμα τὸ ἐκ Θεοῦ; comp. 1 Cor. ii. 12.

νῦν is commonly referred to the period since the redemption, the time of increased satanic energy and of hottest strife (De Wette); comp. Rev. xii. 12. This, however, is more than the words seem intended to convey. As ποτέ, ver. 1, is again repeated ver. 3, the natural antithesis appears νῦν—ποτέ; the Apostle specifies the still active existence in one class, the children of disobedience, of the same spirit which formerly wrought not only in his readers, but in all; sim. Hammond and Harless *in loc.* τοῖς υἱοῖς τῆς ἀπειθείας] 'the sons of disobedience;' a Hebraistic circumlocution nearly equivalent to οἱ ἐξ ἀπειθείας (compare Fritz. *Rom.* ii. 16, Vol. i. p. 105), and serving to mark more vividly than the adjectival construction the essential and innate disobedience of the subjects, — a disobedience to which they

ἀπειθείας, ³ ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιῶντες τὰ θελήματα τῆς σαρκὸς

belong as children to a parent; comp. ch. v. 6, Col. iii. 6 (notes), 1 Thess. v. 5 (notes), 2 Thess. ii. 3, and see Winer, *Gr.* § 34. 3. b, 2, p. 153, and Gurlitt, *Stud. u. Krit.* 1829, p. 728. Ἀπειθεία, as in Col. iii. 6 (see critical note *in loc.*), is obviously neither 'diffidentia' (Vulg., Clarom., 'ungalaubeinai,' Goth.; compare Æth.), nor ἀπάτη (Chrysost.), but 'disobedience,'  [inobedientia] (Syr., Arm.), whether to the message of the Gospel or the mandates of the conscience, — sin, in fact, in its most enhanced form, the violation of the dependence of the creature on the Creator; see Müller, *Doctr. of Sin*, I. 1. 2, Vol. I. p. 91 (Clark).

3. ἐν οἷς] 'among whom,' Auth., scil. ὧν καὶ αὐτοὶ ὄντες, Rück.; not ἐν οἷς sc. παραπτώμασιν (Syr., Hier.), in which case ver. 2 would illustrate the ἁμαρτ., ver. 3 the παραπτ. The parallelism (ἐν αἷς—ἐν οἷς) is a specious argument for such a reference (see Stier *in loc.*, p. 252); still, grammatical perspicuity, the studied change to ἀνεστράφ., and still more the *very general* nature of the distinction between παραπτώματα and ἁμαρτίαι are seriously opposed to it; comp. 2 Cor. i. 12, where ἀνεστρ. is similarly used with a double ἐν, the first (semi-local) referring to the surrounding objects, 1 Tim. iii. 15, the second (ethical) to the element in which they moved, 2 Pet. ii. 18. καὶ ἡμεῖς πάντες] 'even we all;' Jews and Gentiles, not Jews alone (Mey.). As ὅμοις (ver. 1, 2) denotes the Gentile world, so it might be argued ἡμεῖς would seem naturally to refer to the Jews. To this, however, the addition of πάντες presents an insuperable objection, as almost obviously designed to preclude any such limitation, and to expand the reference to both

classes (συντάττει καὶ ἑαυτὸν, Theod.); we all, called and reclaimed Jews and converted Gentiles, were once members of that fearful company, the οἶα τῆς ἀπειθείας; comp. Alf. *in loc.*

τὰ θελήματα τῆς σαρκὸς] 'the (various) desires of the flesh.' The plural is not elsewhere found in the N. T. (Acts xiii. 22 is a quotation), though not unusual in the LXX; Psalm. cx. 2, 2 Chron. ix. 12, Isaiah xlv. 28, lviii. 13, al. It here probably denotes the various exhibitions and manifestations of the will, and is thus symmetrical with, but a fuller expansion of ἐπιθυμίαις. On the true meaning of σὰρξ, 'the life and movement of man in the things of the world of sense,' see Müller, *Doctr. of Sin*, II. 2, Vol. I. p. 352 sq., and esp. notes on Gal. v. 16. τῶν διανοιῶν] 'of the thoughts,' scil. 'of the evil thoughts' (compare διαλογισμοί, πονηροί Matth. xv. 19); the ethical meaning, however, not being due to the plural ('die schwankenden wechselnden Meinungen,' Harl.), but, as Mey. justly observes, to the context; comp. τὰ διανοήματα, Luke xi. 17. It is added, not to strengthen the meaning of σὰρξ (Holzh.), but to include both sources whence our evil desires emanate, the worldly (sensual) tendency of our life on the one hand, and the spiritual sins of our thoughts and intentions on the other; so Theod. *in loc.*, except that he too much limits the meaning of σὰρξ. On the meaning of διανοίαι, as usually marking the motions of the thoughts and will on the side of their outward manifestations, see Beck, *Seelenl.* II. 19, p. 58. καὶ ἡμεῖν] 'and we were;' with great definiteness as to the relation of time, the change of construction from the (*present*) part. to the *oratio directa* being intended to give emphasis to the weighty clause which follows (see

καὶ τῶν διανοιῶν, καὶ ἡμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποὶ
 ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ

notes, ch. i. 20), and also to disconnect it from any possible relation to the present; 'we were children of wrath by nature, — it was once our state and condition, it is now so no longer.'

τέκνα φύσει ὀργῆς] 'children by nature — of wrath.' This important clause can only be properly investigated by noticing separately (1) the simple meaning of the words; (2) their grammatical connection; (3) their probable dogmatical application. (1) We

begin with (a) τέκνα, which is not simply identical with the Hebraistic υἱοί, ver. 2, but, as Bengel obviously felt, is more significant and suggestive; see Steiger on 1 Pet. i. 14. The word arouses the attention; 'we were τέκνα,' — that speaks a near and close relation, — but of what? Of God? No, — 'of wrath;' its actual and definite objects; see Stier in loc. p. 256, and comp. Hofm. *Schriftb.* Vol. I. p. 497. (b) Ὀργή has its proper meaning, and denotes, not τιμωρία or κόλασις itself (Suicer, *Thesaur.* s. v. Vol. II. p. 505), but the moving principle of it, God's holy hatred of sin, which reveals itself in His punitive justice; compare Rom. i. 18. (c) The meaning of φύσει has been much contested. The general distinction of Waterland (*Second Defence* Qu. XXIV. Vol. II. p. 723) seems perfectly satisfactory that φύσει in Scripture relates to something inherent, innate, fixed, and implanted from the first, and is in opposition to something accessional, superinduced, accidental; or, as Harl. more briefly expresses it, 'das Gewordene in Gegensatz zum Gemachten;' compare Thorndike, *Covenant of Grace*, II. 10, Vol. III. p. 170 (A. C. Libr.). The more exact meaning must be determined by the context: compare Gal. ii. 15, Rom. ii. 14, Gal. iv. 8, where φύσει respectively means, (a) transmit-

ted, inborn nature; (β) inherent nature; (γ) essential nature. The connection must here guide us. (2) Connection.

Φύσει is to be joined with τέκνα, not ὀργῆς (Holzh., Hofm. *Schriftb.* Vol. I. p. 497), and defines the aspect under which the predicate shows itself (see Madvig, *Synt.* § 40); the unusual order [ADEFGL reverse it but appv. by way of emendation] appearing to have arisen from a limitation of a judgment which St. Paul was about to express unlimitedly; the Jews were the covenant people of God; Jews and Gentiles (ἡμεῖς) could not then equally and unrestrictedly be called τέκνα ὀργῆς; see Müller, *Doctr. of Sin*, IV. 2, Vol. II. p. 306. (3) The doctrinal reference turns on the meaning of φύσει. This the limiting connection seems to show must imply what is innate; for if it implied 'habitual or developed character' (e. g. Ælian, *Var. Hist.* IX. 1, φύσει φιλόργυρος; see exx. in Wetst., and compare Fritz. *Rom.* Vol. I. p. 116), there would be little need of the limitation, and little meaning in the assumed contrast, 'filii adoptione,' Estius ap. Poli *Syn.* This is further confirmed by the tense (see above) and the argument 'ex simili' in ὡς καὶ οἱ λοιποὶ (ἦσαν), for it must have been some universal state to have applied to all the rest of mankind. Still it must fairly be said the unemphatic position of φύσει renders it doubtful whether there is any special contrast to χάριτι, or any direct assertion of the doctrine of Original Sin; but that the clause contains an indirect, and therefore even more convincing assertion of that profound truth, it seems impossible to deny. The very long but instructive note of Harless in loc. may be consulted with profit.

4. ὁ δὲ Θεός] 'but God.' Resumption of ver. 1 after the two relational

ἣν ἡγάπησεν ἡμᾶς, ⁵ καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν

sentences, ἐν αἷς ver. 2, and ἐν οἷς ver. 3; δέ being correctly used rather than οὐδ, as the resumption also involves a *contrast* to the preceding verse. The declaration of the ἔλεος of God forms an assuring and consoling antithesis to the foregoing statement that by nature all were the subjects of His ὀργή. On the use of δέ after a parenthesis, see Klotz, *Devar.* Vol. II. p. 377, Hartung, *Partik.* δέ. 3. 2, Vol. p. 173; the use of 'autem' in Latin is exactly similar, see esp. Hand, *Tursell.* s. v. § 9, Vol. I. p. 569; Beza's correction of the Vulg., 'sed' instead of 'autem' is therefore not necessary.

πλούσιος ὢν κ. τ. λ.] 'being rich in mercy,' scarcely 'ut qui dives sit,' Beza (comp. Madvig, *Lat. Gramm.* § 366. 2), as the participial clause does not here so much assign the reason, as characterize, in the form of a secondary predicate of time, 'being as He is' (compare Donalds. *Gr.* § 442. α) the *general* principle under which the divine compassion was exhibited. The more *particular* motive (De W.) is stated in the succeeding clause. The expression πλούσιος ἐν (οὐχ ἀπλῶς ἐλεήμων, Chrys.) occurs James ii. 5, and points to the object or sphere in which the richness is apparent; compare 1 Cor. i. 5. On the distinction between ἔλεος ('ipsum miseris succurrere studium') and οἰκτιρμὸς ('ipsa tantum misericordia'), see Tittm. *Synon.* p. 69 sq. ἣν ἡγάπησεν ἡμᾶς] 'wherewith He loved us;' cognate accus., serving to add force and emphasis to the meaning of the verb; see exx. in Winer, *Gr.* § 32. 2, p. 200, and in Donalds. *Gr.* § 466. The pronoun ἡμᾶς obviously includes both Jewish and Gentile Christians, and is coextensive with ἡμεῖς πάντες, ver. 3.

5. καὶ ὄντας ἡμᾶς νεκρ.] 'even while we were dead;' καὶ not being otiose (comp. Syr., Æth.), nor simple copula

(Mey.), nor as a mere repetition of καί, ver. 1, but qualifying ὄντας (Syr.-Phil.), and suggesting more forcibly than in ver. 1 (where it qualifies ἡμᾶς) the might of the quickening power of God which extended even to a state of moral death. Καὶ νεκροὺς κ. τ. λ. would certainly seem a more natural order (Fritz. *Conject. in N. T.* p. 45; comp. Chrys. τοὺς νεκροὺς . . . τούτους ἐξωστ.), but as St. Paul seems to wish to make their *state* of death its permanence and its endurance, more felt than the mere *fact* of it, the ascensive particle is joined with the participle rather than with the predicate; see Klotz, *Devar.* Vol. II. p. 638.

συνεζωοποίησεν τῷ Χρ.] 'He together quickened with Christ,' not 'in Christ,' Copt., Arm. (perhaps following the reading συνεζ. ἐν, B; 17, al.), but 'with Christ,' ܡܝܬܝܢ ܡܝܬܝܢ Syr. al.;

ἐξωστὸν καὶ ἡμᾶς, Chrysost. The previous statement of the spiritual nature of their death, and the similar (but, owing to the mention of baptism, not wholly parallel) passage, Col. ii. 13, seem to show that συνεζ. has reference to *spiritual* life, the life of grace. It is thus not necessary to consider the realization as future (Theod.), nor even with Theophyl. (ἡμᾶς δυνάμει νῦν μετ' ὀλίγον δὲ καὶ ἐνεργείᾳ), to limit the present degree of it: the aorist has its proper and characteristic force; what God wrought in Christ he wrought 'ipso facto' in all who are united with Him. Meyer aptly cites Fritz. *Rom.* Vol. II. p. 206, 'ponitur aoristus de re, quæ quamvis futura sit, tamen pro peractâ recte censeatur . . . cum aliâ re jam factâ contineatur.' It is then just possible that συνεζ. may include also a future and physical reference (Rom. viii. 10, 11, see notes ver. 6), but that its primary reference is to an actually existent and spiritual state, it seems

συνεζωποποίησεν τῷ Χριστῷ (χάριτί ἐστε σεσωσμένοι), ^c καὶ
 συνήγειρεν, καὶ συνεκάτισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,
 ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπέρχομένοις τὸ ὑπερβάλλον

very difficult to deny.

Χάριτί ἐστε σεσωσμένοι] 'by grace have ye been (and are ye) saved;' see notes on ver. 8. This emphatic mention of grace (grace, not works) is to make the readers feel what their own hearts might otherwise have caused them to doubt, — the real and vital truth, that they have present and actual fellowship with Christ in the quickening, — yea, and even in the resurrectionary and glorifying power of God; see esp. Origen (*Cram. Caten.*), and comp. Bp. Hall, *Christ Mystical*, ch. v. 1 (ad. init.).

6. συνήγειρεν. . . . συνεκάτισεν] 'He raised us with (Him), He enthroned us with (Him).'^d The simple meaning of these verbs, and esp. of the latter, seems to confine the reference to what is future and objective. Still, as συνεζωποποίησεν, though primarily spiritual and present, may have a physical and future reference, — so here conversely, a *present* spiritual resurrection and enthronement may also be alluded to; as Andrewes truly says, 'even now we sit there in Him, and shall sit with Him in the end,' *Serm. vii.* in Vol. i. p. 115 (A. C. Libr.). This may be referred (a) to the close nature of our union with Christ, so that His resurrection and exaltation may be said, in Him, to be actually ours (κεφαλὴ γὰρ ἡμῶν ὁ συνεδρεύων, ἀπαρχὴ ἡμῶν ὁ συμβασιλεύων, Theod.), or, more simply, (b) to that divine efficacy of the quickening power of God which extends itself to issues spiritually indeed present (Phil. iii. 20, Rev. i. 6), but, strictly speaking, future and contingent; comp. esp. Rom. viii. 30, where the aorists are used with equal significance and effect.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly places;' see notes, ch. i. 3, 20. Bengel has noticed how

appropriately St. Paul omits the specific ἐν δεξιᾷ, of ch. i. 20; 'non dicit in dextrā; Christo sua manet excellentia;' comp. Est. in loc. ἐν Χρ. Ἰησοῦ

must not be connected simply with ἐν τοῖς ἐπουρ. (Peile, Eadie), but with συνήγειρεν and συνεκάτισεν ἐν τοῖς ἐπουρ.; comp. ch. i. 3. At first sight the clause might seem superfluous, but more attentively considered, it will be found to define the deep, mystical nature of the union; God ἤγειρεν, ἐκάτισεν, ἡμᾶς, not only σὺν Χρ., but ἐν Χρ.; not only with Christ by virtue of our fellowship, but in Christ by virtue of our mystical, central, and organic union with Him. On the nature of this union, see Hooker, *Serm. iii.* Vol. iii. p. 762 (ed Keble), Ebrard, *Dogmatik*, § 445, Vol. ii. p. 323, Martensen, *Dogmatik*, § 176. obs.

7. ἵνα ἐνδείξηται] 'in order that He might show forth;' divine purpose of the gracious acts specified in ver. 5, 6. The middle voice ἐνδείξασθαι is not used (either here or Rom. ii. 15, ix. 17, 22, 2 Cor. viii. 24) with any reference to 'a sample or specimen of what belonged to Him' (Rück., Eadie), but either simply implies 'for Himself,' i. e., 'for His glory' (comp. Jelf, *Gr.* § 363. 1), 'let be seen, (Peile), or, still more probably, is used with only that general subjective reference, 'show forth his, etc.' (the 'dynamic' middle of Krüger, *Sprachl.* § 52. 8. 5; see Kuster *de Verb. Med.* § 58, and exx. in Rost. u. Palm. *Lex.* s. v.), which, owing to the following αὐτοῦ, can hardly be retained in translation. The word occurs eleven times in the N. T. (only in St. Paul's Epp. and Heb.), always in the middle voice. In fact, as δείκνυμι is but rarely used in the middle voice, though in a few formulæ (see Ast, *Lex. Plat.* s. v.) it involves a middle

πλουτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. ⁸ τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ

sense; so ἐνδείκνυμαι, which is not common in the act., except in legal forms, may in the middle involve little more than an active meaning; comp. Donalds. *Gr.* § 434, p. 447.

τοῖς αἰώσιν τοῖς ἐπερχ.·] 'to the ages which are coming.' These words have been unduly limited. Any special reference to the then present and immediately coming age ('per omne vestrum tempus,' Mor.), or to the still future kingdom of Christ, the αἰὼν ὁ μέλλων, ch. i. 21 (Harl., Olsh.), seems precluded respectively by the use of the plural and the appended pres. part. ἐπερχομ. The most simple meaning appears to be 'the successively arriving ages and generations from that time to the second coming of Christ,' 'tempora inde ab apostolicis illis ad finem mundi secutura,' Wolf. Such expressions as the present deserve especial notice, as they incidentally prove how very ill-founded is the popular opinion adopted by Meyer and others, that St. Paul believed the Advent of the Lord to be close at hand; see on 1 *Thess.* iv. 15.

τὸ ὑπερβάλλον πλοῦτος] 'the exceeding riches;' an especially and studiously strong expression designed to mark the 'satis superque' of God's grace in our redemption by Christ; comp. ch. iii. 20, 1 *Tim.* i. 14, and see Andrewes, *Serm.* i. Vol. II. p. 197 (A. C. Libr.). The neuter πλοῦτος is adopted with ABD¹FG; 17 67*: Orig. (1), and by Lachm., Tisch., and most recent editors.

ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χρ. Ἰησ.·] 'in goodness towards us in Christ Jesus;' a single compound modal clause appended to ἐνδεῖξ.; ἐν χρ. ἐφ' ἡμ. being closely connected (comp. Luke vi. 35; the art. is not necessary, see notes, ch. i. 6), and defining accurately the manner in which God displays 'the riches of His grace,' while ἐν Χ. Ἰ.

(*in*,' not 'through Christ Jesus,' Auth.; see Winer, *Gr.* § 48. a, p. 347 note) specifies, as it were, the ever-blessed sphere to which its manifestations are confined, and in which alone its operations are felt. Well do Calvin and Stier call attention to this 'notanda repetitio nominis Christi' (contrast the melancholy want of appreciation of this in De W.), and the reiteration of that eternal truth which pervades this divine epistle, — 'nur in Christo Jesu das alles, und anders nicht,' Stier, p. 273; see notes on ch. i. 3. On the meaning of χρηστότης see notes on *Gal.* v. 22.

8. τῇ γὰρ χάριτί] 'For by grace;' confirmatory explanation of the truth and justice of the expression τὸ ὑπερβ. κ. τ. λ., by a recurrence to statement made parenthetically in ver. 5. The article is thus not added merely because χάρις 'expresses an idea which is familiar, distinctive, and monadic in its nature' (Eadie), but because there a retrospective reference to χάριτι, ver. 5, where the noun, being used adverbially, is properly anarthrous; see Middleton, *Greek Art.* v. 2, p. 96 (ed. Rose). It may be observed that the emphasis rests on τῇ χάριτι, the further member διὰ τῆς πίστεως being added to define the weighty ἐστε σεσωσμένοι: χάρις is the objective, operating and instrumental cause of salvation, πίστις the subjective medium by which it is received, the *causa apprehendens*, or to use the language of Hooker, 'the hand which putteth on Christ to justification,' *Serm.* II. 31; comp. Waterland, *Justif.* Vol. VI. p. 22, and a good sermon by Sherlock, Vol. I. p. 323 sq. (ed. Oxf.). ἐστε σεσωσμένοι] 'ye have been (and are) saved.' It is highly improper to attempt to dilute either the normal meaning of the verb ('salvum facio,' 'ad eternam vitam per-

τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον·⁹ οὐκ ἐξ ἔργων, ἵνα μή τις

duco,' see Suicer, *Thesaur.* s. v.) or the proper force of the tense. The perfect indicates 'actionem plane præteritam, quæ aut nunc ipsum seu modo finita est, aut per effectus suos durat' (Poppo, *Progr. de emend. Matth. Gramm.* p. 6), and, in a word, serves to connect the past and the present, while the aorist leaves such a connection wholly unnoticed; see esp. Schmalfeld, *Synt.* § 56, and compare Scheuerl. *Synt.* § 32. 5, p. 342. Thus, then, ἐστὲ σεσωσµ. denotes a present state as well as a terminated action; for, as Eadie justly observes, 'Salvation is a present blessing, though it may not be fully realized.' On the other hand, ἐσώθηµεν (Rom. viii. 24) is not ἐν τοῖς σωζομένοις ἐσµέν (Peile), but simply 'we were saved,' the context (ἐλπιδι) supplying the necessary explanation. διὰ τῆς πίστεως] 'through your faith;' subjective medium and condition; see above, and compare Hammond, *Pract. Catech.* p. 42 (A. C. Libr.). The modification suggested by Bull ('per fidem hic intelligit obedientiam evangelio præstitam cujus fides specialiter sic dicta non tantum initium est sed et radix et fundamentum,' *Harm. Apost.* i. 12. 8) is here not necessary. The contrast with ἐξ ἔργων and connection with χάριτι, seem to show that πίστις is 'reliance on the divine grace' (Waterland, *Justif.* Vol. vi p. 37), 'the living capacity,' as it is termed by Olsh., 'for receiving the powers of a higher world;' χάρις being thus identical with imparting, πίστις with receiving love; see Olshaus. on Rom. iii. 21, and comp. Usteri, *Lehrb.* ii. 1. 1, p. 151. Lachm. omits the article with BD¹FG; 4 mss.; Chrys., al.; the external authority, however [AD³EKL; nearly all mss.; Theod., Dam., al.], seems slightly in favor of the text. καὶ τοῦτο] 'and this,' sc. τὸ σεσωσµ. εἶναι (Theoph. 2), not 'nempe hoc quod

credidistis,' Bull, *loc. cit.*, with Chrys., Theod., Theoph. 1, al.; see Suicer, *Thesaur.* Vol. ii. p. 728. Grammatically considered, καὶ τοῦτο (= καὶ ταῦτα, Rost u. Palm, *Lex.* s. v. οὗτος, Vol. ii. p. 599) might be referred to a verbal notion (τὸ πιστεύειν) derived from πίστις, but the logical difficulty of such a connection with ἐξ ἔργων (parallel and explanatory to ἐξ ὑμῶν) seems insuperable. Still it may be said that the clause καὶ τοῦτο κ. τ. λ. was suggested by the mention of the subjective medium πίστις, which might be thought to imply some independent action on the part of the subject (compare Theod.); to prevent even this supposition, the Apostle has recourse to language still more rigorously exclusive. Θεοῦ τὸ δῶρον] 'of God is the gift,' scil. Θεοῦ δῶρον τὸ δῶρον ἐστὶ; the gen. Θεοῦ (emphatic, on account of antithesis to ὑμῶν) being thus the predicate, τὸ δῶρον ('the peculiar gift in question,' τὸ σεσωσµ. εἶναι διὰ τῆς πίστε.), the subject of the clause; see Rückert in *loc.* Harl., Lachm., and De W. inclose these words in a parenthesis, but certainly without reason; the slight want of connection seems designed to add force and emphasis.

9. οὐκ ἐξ ἔργων] 'not of works;' more exact explanation of the preceding οὐκ ἐξ ὑμῶν, and thus standing more naturally in connection with καὶ τοῦτο than with τὸ δῶρον ἐστὶ (Meyer). The sense, however, in either case is the same. The grammatical meaning of ἐξ ἔργων is investigated in notes on Gal. ii. 16; its doctrinal applications are noticed by Neander, *Planting*, Vol. i. p. 419 (Bohn). ἵνα μή τις καυχ.] 'that no man should boast;' purpose of God, involved in and included in the 'lex suprema' alluded to in the foregoing οὐκ ἐξ ἔργων; comp. Rom. iii. 27. The repression of boasting was not the

Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

Remember that ye were once aliens, but have now been brought nigh.

¹¹ Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομέ-

here nor Rom. l. c. must the force of *πρὸ* be neglected; comp. Philo, *de Opif.* § 25, Vol. i. p. 18 (ed. Mang.), ὡς οικειοτάτῳ . . . ζῶν τὰ ἐν κόσμῳ πάντα προητοιμάσας, rightly translated by Fritz., ‘ante paravit quam conderet.’ (3) Thus, then, we adhere to the simplest meaning of the words, using the latter part of the clause to explain any ambiguity of expression in the former: ‘God, before we were created in Christ, made ready for us, pre-arranged, prepared a sphere of moral action, or (to use the simile of Chrys.) a road, with the intent that we should walk in it, and not leave it; this sphere, this road was ἔργα ἀγαθὰ; comp. Beveridge, *Serm. l. c.* p. 428. On the important doctrinal statement fairly deducible from this text, — ‘bona opera sequuntur hominem justificatum, non præcedunt in homine justificando,’ see Jackson, *Creed*, xi. 30. 6.

11. διὸ] ‘Wherefore,’ ‘since God has vouchsafed such blessings to you and to all of us;’ not in exclusive reference to ver. 10, ὅτι ἐκτίσθημεν ἐπ’ ἔργοις ἀγαθοῖς, Chrys., nor alone to ver. 4—10 (Meyer), but, as the use of ὑμεῖς (compare ver. 1) suggests, to the whole, or rather to the declaratory portion of the foregoing paragraph, ver. 1—7; ver. 7—10 being an argumentative and explanatory addition. On St. Paul’s use of διὸ, comp. notes on Gal. iv. 31. The construction, which is not perfectly clear, is commonly explained by the introduction of ὅντες before τὰ ἔθνη (Fuld.), or ἦτε before (Syr.), or after (Goth.) ἐν σαρκί. This is not necessary; the position of ποτὲ (as rightly maintained by Lachm. Tisch., with ABD¹E; Clarom., Sang., Aug., Vulg., al.) seem to suggest that τὰ ἔθνη κ. τ. λ. is simply in *apposition* to

ὑμεῖς. Ὅτι and ποτὲ are then respectively resumed by ὅτι and τῷ καιρῷ ἐκείνῳ in ver. 12; see Meyer *in loc.*

τὰ ἔθνη ἐν σαρκί] ‘Gentiles in the flesh.’ On the correct insertion of the article before ἔθνη (to denote class, category), see Middl. *Gr. Art.* iii. 2. 2, p. 40 (Rose); and on its equally correct omission before ἐν (τὰ ἔθνη ἐν σ. forming only one idea), see Winer, *Gr.* § 20. 2, p. 123, notes ch. i. 15, and Fritz. *Rom.* iii. 25, Vol. i. p. 195. Ἐν σαρκί is not in reference ‘to their natural descent’ (Hamm.), nor to their corrupted state (οὐκ ἐν πνεύματι, Theoph., ‘unregenerate Gentiles,’ Peile; compare Syr.), but, as the use of the word below distinctly suggests, to the *corporeal* mark: ‘præputium profani hominis indicium erat,’ Calv. They bore the proof of their Gentilism in their flesh and on their bodies.

οἱ λεγόμενοι ἀκροβυστία κ. τ. λ.] ‘who are called (contemptuously) the Uncircumcision by the so-called Circumcision.’ Both ἀκροβ. and περιτ. are used as the distinctive names or titles of the two classes, Gentiles and Jews. On the omission of the art. before ἀκροβυστ. (a verb ‘vocandi’ having preceded), see Middl. *Gr. Art.* iii. 3. 2, p. 43 (Rose), and on the derivation of the word (an Alexandrian corruption of ἀκροποσθία), Fritz. *Rom.* ii. 26, Vol. i. p. 136.

ἐν σαρκί χειροποίητον] ‘wrought by hand in the flesh,’ ‘et est opus manuum in carne,’ Syr.; a tertiary predication (see Donalds, *Gr.* § 479 sq., and observe the idiomatically exact transl. of Syr.), added by the Apostle reflectively rather than descriptively; ‘the circumcision, — yes, hand-wrought in the flesh, only a visible manual operation on the flesh, when it ought to be a secret spiritual

νης περιτομῆς ἐν σαρκὶ χειροποιήτου, ¹² ὅτι ἦτε τῷ καιρῷ ἐκείνῳ

process in the heart, only *κατατομή*, not *περιτομή*;' comp. Rom. ii. 28, 29, Phil. iii. 3, Col. ii. 11. Thus, then, as Calvin rightly felt, the Apostle expresses no contempt for the outward rite, which he himself calls a *σφραγίδα τῆς δικαιοσύνης*, Rom. iv. 11, but only (as the present words suggest) at the assumption of such a title (observe *τῆς λεγομ.*, not *τῶν λεγομ.*) by a people who had no conception of its true and deep significance. The Gentiles were called, *and were* the *ἀκροβυστία*; the Jews were called, but were not truly the *περιτομή*.

12. *ὅτι ἦτε*] 'that ye were;' resumption of the *ὅτι* in ver. 11, and continuation of the suspended sentence; see notes on ver. 11. *τῷ καιρῷ ἐκείνῳ*] 'at that time;' 'in your heathen state.'

The prep. *ἐν* (here rightly omitted by *Lachm.*, *Tisch.*, with ABD¹ FG; mss.; *Clarom.*, *Sang.*, *Aug.*; al.; *Chrys.*), though occasionally omitted (2 Cor. vi. 2 quotation, Gal. vi. 9), is more commonly, and indeed more correctly inserted in this and similar forms; compare Rom. iii. 26, xi. 5, 2 Cor. viii. 13, 2 Thess. ii. 6, and see Wannowski, *Constr. Abs.* iii. 1, p. 88, *Madvig*, *Synt.* § 39, and comp. *ib.* *Lat. Gr.* § 276.

ἦτε . . . χωρὶς Χριστοῦ] 'ye were . . . without Christ;' *χωρὶς Χρ.* forming a predicate (*Syr.*; 'et nesciebatis Christum,' *Æth.*), not a limiting clause to *ἦτε ἀπηλλοτρ.* (*De W.*, *Eadie*),—a singularly harsh construction. The Ephesians, whom St Paul here views as the representatives of Gentilism (*Olshaus.*), were, in their heathen ante-Christian state, truly *χωρὶς Χρ.*, without the Messiah, without the promised Seed (contrast Rom. ix. 4 sq.); now, however, 'eum possidetis non minus quam ii quibus promissus fuerat,' *Grot. in loc.* The two following clauses, each of two parts, then more exactly elucidate the signifi-

cance of the expression.

On the distinction between *ἄνεν* ('absence of object from subject') and *χωρὶς* ('separation of subject from object'), see *Tittm.*, *Synon.* p. 94. This distinction, however, does not appear perfectly certain (comp. Phil. ii. 14, with 1 Pet. iv. 9), and must, at all events, be applied with caution, when it is remembered that *χωρὶς* is used forty times in the N. T., and *ἄνεν* only three times, viz., Matt. x. 29, 1 Pet. iii. 1, iv. 9. Where, in any given writer or writers, there is such a marked preference for one rather than another of two perfectly simple words, it is well not to be hypercritical.

ἀπηλλοτρωμένοι κ. τ. λ.] 'being aliens, or in a state of alienation, from the commonwealth of Israel;' in opp. to *συμπολῖται τῶν ἀγίων*, ver. 19. There is a slight difficulty in the exact meaning and application of the words. Reversing the order, for the sake of making the simpler word define the more doubtful, we may observe that *Ἰσραήλ* is clearly the theocratic name of the Jewish people, the title which marks their religious and spiritual, rather than their national or political distinctions; see Rom. ix. 6. 1 Cor. x. 18, Gal. vi. 16. From this it would seem to follow that *πολιτεία*, which may be either (a) 'reipublice forma, status,' *τῶν τὴν πόλιν οἰκούντων τάξις τις*, *Aristot. Pol.* iii. 1. 1 (compare 2 Macc. iv. 11, *νομίμους πολιτείας* opp. to *παρανόμους ἐδισμούς*, viii. 17, *προγονική πολιτεία*),—or (b) 'jus civitatis' (compare Acts xxii. 28, 3 Macc. iii. 21),—or (c) 'vivendi ratio' (comp. *Vulg.*, *Clarom.*, 'conversatione'—; see *Theoph.* on ver. 13, and *Suicer*, *Thesaur.* s. v. Vol. II. p. 795), is here used only in the first sense, and with a distinctly spiritual application; so *Æth.*-*Platt.*, *Arm.*, and most modern commentators. The gen.—is thus, not that of the 'identical motion,' *e. g.* ἄστν

χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ

Ἀθηνῶν (Harl.), but a simple *possessive* gen., — the ‘reipublicæ status’ which belonged to Israel.

ἀπηλλοτριωμένοι, a noticeable and emphatic word (οὐκ εἶπε κεχωρισμένοι . . . πολλὰ τῶν ῥημάτων ἢ ἔμφασις πολλὴν δεικνύσα τὸν χωρισμόν, Chrys.), seems to hint at a state of former unity and fellowship, and a lapse or separation (ἀπὸ) from it; comp. ch. iv. 18, Col. i. 21, Eccus. xi. 34, 3 Macc. i. 3, Joseph. *Antiq.* xi. 5. 4, and exx. in Kypke, *Obs.* Vol. II. p. 295, and Schweigh. *Polyb. Lex.* s. v. This union, though not historically demonstrable, is no less spiritually true. Jew and Gentile were once under one *spiritual* πολιτεία, of which the Jewish was a subsequent visible manifestation. The Gentile lapsed from it, the Jew made it invalid (Matt. xv. 6, compare Chrys.); and they parted, only to unite again, ἔθνη καὶ λαοὶ Ἰσραὴλ (Acts iv. 27), in one act of uttermost rebellion, and yet, through the mystery of redeeming Love, to remain thereby (ver. 15, 16) united in Christ forever.

ξένοι τῶν διαθηκῶν [‘strangers from the covenants;’ second and more specializing part of the first explanatory clause. The gen. after ξένος is not due to any quasi-participial power (Eadie), but belongs to the category of the (inverted) *possessive* gen. (Bernhardy, *Synt.* III. 49, p. 171), or perhaps rather to the gen. of ‘the point of view’ (‘extraneus quod ad pactorum promissiones attinet,’ Beza); see Scheuerl. *Synt.* § 18. 3, a, p. 135. The use of the plural διαθήκαι must not be limited, either here or Rom. ix. 4, to the two tables of the law (Elsn., Wolf), nor again unnecessarily extended to God’s various covenant promises to David and the people (comp. De W.), but appears simply to refer to the several renewals of the covenant with the *patriarchs*; see esp. Wisdom xviii. 22, ὅρκους πατέρων καὶ

διαθήκας, 2 Macc. viii. 15, τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας; compare Rom. xv. 8. The great Messianic promise (Gen. xiii. 15, xv. 18, xvii. 8; Chrys. Theophyl.) was the subject and substratum of all.

ἐλπίδα μὴ ἔχοντες] ‘not having hope,’ Auth., ‘spem non habentes,’ Vulg., Clarom., comp. Syr.; general consequence of the alienation mentioned in the preceding member; not however with any special dependence on that clause, scil. ὥστε μὴ ἔχειν ἐλπίδα, ‘so that you had no (covenanted) hope,’ ‘spem promissioni respondentem,’ (Bengel, comp. Harl.), — for (a) the absence of the article shows that ἐλπίδα cannot here be in any way limited, but is simply ‘hope’ in its most general meaning, and (b) μὴ can be no further pressed than as simply referring to the thought and feeling of the subject introduced by μνημονεύετε, ver. 11, ‘having (as you must have felt) no hope;’ comp. Wiener, *Gr.* § 55. 5, p. 428, Herm. *Viger*, No. 267, and the good collection of exx. in Gayler, *Partic. Neg.* ch. ix. p. 275 sq. On the general use in the N. T. of μὴ with participles, see notes on 1 Thess. ii. 15.

ἄθεοι ἐν τῷ κόσμῳ] [‘without God in the world;’ objective negation (ἀ being here equivalent to οὐ with an adjective, Harl.; see, however, Gayler, *Partic. Neg.* p. 35), forming the climax and accumulation of the misery involved in χωρὶς Χριστοῦ; they were without church and without promise, without hope, and, in the profane wicked world (ἐν τῷ κόσμῳ being in contrast to πολιτ. τοῦ Ἰσρ., and like it ethical in its reference), — without God. Ἀθεός may be taken either with active, neuter, or passive reference, i. e., either denying (see exx. Suicer, *Thes.* s. v.), ignorant of (Gal. iv. 8; ‘nesciebatis Deum,’ Æth., ἔρημοι τῆς θεογονίας, Theod., comp. Clem. Alex. *Protrept.* 14), or forsaken by God (Soph.

ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄδικοι ἐν τῷ κόσμῳ· ¹³ νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἳ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. ¹⁴ αὐτοὺς γάρ

Ed. Rex, 661, ἄδικος, ἄφελος); the last meaning seems best to suit the passive tenor of the passage, and to enhance the dreariness and gloom of the picture. On the religious aspects of heathenism, see the good note of Harless *in loc.*

13. νυνὶ δέ [‘But now;’ in antithesis to τῷ καιρῷ ἐκείνῳ, ver. 12. ἐν Χρ. Ἰησοῦ] ‘in Christ JESUS;’ prominent and emphatic; standing in immediate connection with νυνὶ (not ἐγενήθητε, Mey.), which it both qualifies and characterizes, and forming a contrast to χωρὶς Χρ., ver. 12. The addition of Ἰησοῦ, far from being an argument against such a contrast (Mey.), is, in fact, almost confirmatory of it. Such an addition was necessary to make the circumstances of the contrast fully felt. Then, they were χωρὶς Χρ., separate from and without part in the Messiah, — now they were not only ἐν Χριστῷ but ἐν Χριστῷ Ἰησοῦ, in a personal Saviour, — in One who was no longer their future hope, but their present salvation. The personal reference is appropriately continued by ἐν τῷ αἵματι, — not merely αὐτοῦ, but τοῦ Χρ.; He who poured out His blood, Jesus of Nazareth, was truly Christ.

ἐγγὺς ἐγενήθητε [‘became nigh,’ were brought nigh to God’s holy and spiritual πολιτεία; οἱ μακρὰν ὄντες τῆς πολιτ. τοῦ Ἰσρ., τῆς κατὰ Θεὸν ἐγγὺς ἐγενήθητε, Œcum. On the passive form ἐγενήθη see notes on ch. iii. 7, and on the use of the words μακρὰν and ἐγγὺς in designating Gentiles and Jews (comp. the term προσήλυτοι), see the very good illustrations of Schoettgen, *Hor. Heb.* Vol. i. p. 761 sq. and of Wetst. *in loc.*; comp. also Isaiah lvii. 19, Dan. ix. 7, and Valck. *on Acts.* ii. 39 (cited by Grinfield, *Schol. Hell.*). The order ἐγεν. ἐγγὺς is adopted by *Lachm.* with

AB; mss.; Aug., Vulg., Goth., al. but seems due to a mistaken correction of the emphatic juxtaposition μακρὰν ἐγγὺς. ἐν τῷ αἵματι [‘by the blood;’ ἐν having here appy. its instrumental force; see Winer, *Gr.* § 48. a, p. 346. No very precise distinction can be drawn between this use and διὰ τοῦ αἵμ. ch. i. 7. We may perhaps say the latter implies mediate and more simple, the former, immediate and more simple, the former, immanent instrumentality; comp. Jelf, *Gr.* § 622. 3, Winer, *l. c.* p. 347 note, and notes on 1 Thess. iv. 418.

14. αὐτὸς γάρ [‘For He — and none other than He;’ confirmatory explanation of ver. 13, the emphasis resting, not on εἰρήνη ἡμῶν (De W.), but, as the prominent position of ἐν Χρ. Ἰησ. and repetition of Χριστοῦ, ver. 13, seem decisively to show, — on αὐτός, which is thus no mere otiose pronoun (compare Thiersch, *de Pentat.* p. 98), but is used with its regular and classical significance; see Winer, *Gr.* § 22. 4, obs. p. 135, and comp. Herm. *de Pronom.* αὐτός, ch. x.

εἰρήνη ἡμῶν] ‘our Peace.’ Though the context, and principle defining ὁ ποιήσας seem very distinctly to prove that εἰρήνη is here used in some degree ‘per metonymiam’ (compare 1 Cor. i. 30, Col. i. 27), and so in a sense but little differing from εἰρηνοποιός (Usteri, *Lehrb.* II. 2, p. 253), the abstract subst. still has and admits of a fuller and more general application. Not only was Christ our ‘Pacifactor,’ but our ‘Pax,’ the true פָּקֶד שָׁלוֹם (Isaiah ix. 5), the very essence as well as the cause of it; comp. Olsh. *in loc.* Thus considered, εἰρήνη seems to have here its widest meaning, — not only peace between Jew and Gentile, but also between both and God. In ver. 15 the context limits it to the former reference; in ver. 17 it reverts

ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, ¹⁵ τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον

to its present and more inclusive reference.

τὰ ἀμφότερα] ‘both,’ Jews and Gentiles; explained by τοὺς δύο and τοὺς ἀμφοτέρους, ver. 15, 16.

We have here no ellipsis of γέννη, ἔθνη κ. τ. λ., but only the abstract and generalizing neuter; see exx. in Winer, *Gr.* § 27. 5, p. 160.

καὶ] ‘and,’ sc. ‘namely;’ the particle having here its explanatory force; see Fritz. *Rom.* ix. 23, Vol. 11. p. 339, Winer, *Gr.* § 53. 3. obs. p. 388, and notes on *Phil.* iv. 11.

τὸ μεσότοιχον τοῦ φραγμοῦ] ‘the middle wall of the fence or partition,’ scil. between Jew and Gentile. The

genitive relation has been differently explained. There is of course no real

(Pisc.) or virtual (Beza) interchange of words for τὸν φρ. τοῦ μεσοτ.; nor does

τοῦ φραγμοῦ appear to be here either (a) a gen. of the characterizing quality, scil.

τὸ διαφράσσον, τὸ διατειχίζον (Chrys. 1., Harl.; comp. Clem. Alex. *Strom.* vi. 13, p. 793, τὸ μεσότοιχον τὸ διορίζον) or (b)

a gen. of identity, ‘the middle wall which was or formed the φραγμός’ (Mey.), but

either (c) a gen. of origin, τὸ ἀπὸ φραγμοῦ (Chrys. 2), or still more simply (d)

a common possessive gen., ‘the wall which pertained to, belonged to the fence,’—a use of the case which is far

from uncommon in the N. T., and admits of some latitude of application; comp. Donalds. *Gr.* § 454. aa, p. 481 sq.

The exact reference of the φραγμός (פֶּרֶץ; Buxtorf *Lex.* s. v. Vol. 1. p. 1447) is

also somewhat difficult to fix, as both εἰρήνη and ἔχθρα (ver. 15) and indeed

the whole tenor of the passage seem to imply something more than the relations

of Jews and Gentiles to each other, and must include the relations of both to God; comp. Alf. *in loc.* If this be so,

the φραγμός would seem to mean the Law generally (Zonaras, *Lex.* p. 1822),

not merely the ceremonial law (Neander, *Planting*, Vol. 1. p. 49, ed. Bohn), nor

the ‘discrimen præputii’ (Beng.) but the whole Mosaic Law, esp. in its aspects

as a system of separation; comp. Chrys. *in loc.*, who appositely cites Isaiah v. 2.

Whether there is any direct reference to the ἐρκίον δρυφράκτου λιθίνου (Joseph. *Antiq.* xv. 11. 6) between the courts of

the Jews and Gentiles (Hamm.) is perhaps doubtful; see Meyer. We may

well admit, however, as indeed the specific and so to say localizing φραγμός

seems to suggest, an allusion both to this and to the veil which was rent

(Matth. xxvii. 51) at our Lord’s crucifixion; the former illustrating the separation

between Jew and Gentile, the latter between both and God. As it has

been well remarked, the temple was, as it were, a material embodiment of the

law, and in its very outward structure was a symbol of spiritual distinctions;

see Stier *in loc.* p. 322, 323.

15. τὴν ἔχθραν] ‘the enmity;’ ‘ponenda hic ὑποστιγμή,’ Grot.; in apposition to, and a further explanation of

τὸ μεσ. τοῦ φρ., ‘to wit, the root of the enmity (‘parietem, qui est odium,’ Æth.)

between Jew and Gentile, and between both and God. The exact reference of

ἔχθραν has been greatly debated. That it cannot imply exclusively (a) ‘the

enmity of Jews and Gentiles against God’ (Chrys.), seems clear from the

foregoing context (compare ὁ ποιήσας τὰ ἀμφότερα ἔν, ver. 14), in which the

enmity between Jew and Gentile is distinctly alluded to. That it also cannot

denote simply (b) ‘the reciprocal enmity of Jew and Gentile’ (Meyer, compare

Usteri, *Lehrb.* II. 2. 1, p. 253), seems also clear from its appositional relation

to μεσ. τοῦ φρ., from the preceding term εἰρήνη, and from the subsequent explana-

τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ

tion afforded by τὸν νόμον τῶν ἐντ. κ. τ. λ. The reference then must be to *both*, sc. to the ἐχθρα which was the result and working of the law regarded as a system of separation, — the enmity due not only to Judaical limitations and antagonisms, but also and, as the widening context shows, *more especially* to the alienation of both Jew and Gentile from God; ἐκατέραν ἐχθραν καὶ ἐκάτερον μεσότοιχον ἔλυσε Χριστὸς ὁ Θεὸς ἡμῶν, Phot. ap. Œcum. This, though not distinctly put forward in ed. 1, and peremptorily rejected by De W. and Meyer, seems, on reconsideration, the only explanation that satisfies the strong term ἐχθρα, and the very inclusive context.

ἐν τῇ σαρκὶ αὐτοῦ] ‘in His crucified flesh;’ comp. Col. i. 22, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου. These words cannot be connected with τὴν ἐχθραν (Arm., Chrys., Cocc.), as in such a case the article could not be dispensed with even in the dialect of the N. T., but must be joined as a specification of the manner, or perhaps rather of the *instrument* — either (a) with καταργήσας, to which this clause is emphatically prefixed (ed. 1, De W., Mey.), or perhaps more naturally (b) with λύσας (Syr. Æth., Theod., Theoph., Œcum.), to which it subjoins an equally emphatic specification. Stier (compare Chrys.) extends the ref. of σὰρξ to Christ’s incarnate state and the whole tenor of His earthly life (‘Fleisches-lebens’); comp. Schulz, *Abendm.* p. 95 sq. This is doubtful; the context appears to refer alone to His death; compare ver. 13, ἐν τῷ αἵματι, ver. 16, διὰ τοῦ σταυροῦ. On the distinction between the σὰρξ and the σῶμα (the σὰρξ δοδεῖσα) of Christ, compare Lücke on *John* vi. 51, Vol. II. p. 149 sq.

τὸν νόμον τῶν ἐντ. ἐν δόγμ.] ‘the law of ordinances expressed in decrees,’ scil. ‘the law of

decretory ordinances;’ compare Col. ii. 14. The Greek commentators join ἐν δόγμ. with καταργ., referring δόγματα (scil. τὴν πίστιν, Chrys. τὴν εὐαγγελικὴν διδασκαλίαν, Theod.) to Christian doctrines; this meaning of δόγμα in the N. T. is, however, untenable. Harless (comp. Syr.) retains the same construction, but regards ἐν δόγμ. as defining the sphere in which the action of Christ’s death was manifested, ‘on the side of, in the matter of decrees.’ This is plausible, and much to be preferred to Fritzsche’s expl. ‘nova præcepta stabiliendo’ (*Dissert. ad 2 Cor.* p. 168); still the article (τοῖς δόγμ.) seems indispensable, for, as Winer observes (*Gr.* p. 250, ed. 5) both the law and the side or aspect under which it is viewed are fairly definite. We retain, therefore, the ordinary explanation, according to which ἐν δόγμ. is closely united with τῶν ἐντολῶν, and therefore correctly anarthrous; see Winer, *Gr.* § 20. 2, and notes ch. i. 15. The gen. ἐντολ. thus serves to express the *contents* (Bernhardy, *Synt.* III. 45, p. 163), ἐν δόγμ. the definite mandatory *form* (‘legem imperiosam,’ Erasm.) in which the ἐντολαὶ were expressed; see Tholuck, *Beiträge*, p. 93 sq., and esp. Winer, *Gr.* § 31. 10. obs. I. p. 196 (ed. 6), but more fully in ed. 5, p. 250.

ἵνα τοὺς δύο κ. τ. λ.] ‘that He might make the two in Himself into one new man;’ purpose of the abrogation; peace between Jew and Gentile by making them (οὐκ εἶπε, μεταβάλλῃ ἵνα δείξῃ τὸ ἐνεργεῖς τοῦ γενομένου, Chrys.) in Himself, in His person (not δι’ ἑαυτοῦ, Chrys.), into — not merely one man, but one *new* man; ἵνα ἀνῆγγεκε θανουαστόν, αὐτὸς τοῦτο πρῶτον γερόμενος, Chrys. Meier’s assertion that καινὸς has here no moral significance is obviously untenable; comp. ch. iv. 24, and notes in loc. The reading is slightly doubtful. *Lachm.*

εἰς ἓνα καινὸν ἄνθρωπον, ποιοῦν εἰρήνην, ¹⁶ καὶ ὑποκαταλλάξῃ

adopts αὐτῷ with ABF; ten mss.; Procop., — a more difficult reading, but appy. less strongly attested than ἐαυτῷ [DEGKL; bulk of mss.], and not improbably due to the frequent confusion between the oblique cases of αὐτὸς and those of the reflexive pronoun.

ποιοῦν εἰρήνην] 'so making peace,' scil. between Jews and Gentiles, and between both and God, πρὸς τὸν Θεόν, καὶ πρὸς ἀλλήλους, Chrys.; contrast τὴν ἔχθραν, ver. 15. It may be observed that the aorist is not used (as in ver. 16), but the *present*; the 'pacificatio' is not mentioned as in modal or causal dependence on the 'creatio,' but simply as extending over, and contemporaneous with, the whole process of it; compare Schenerrl. *Synt.* § 31, 2. a, p. 310.

16. καὶ ὑποκαταλλάξῃ] 'and might reconcile us;' parallel purpose to the foregoing, and stated second in order, though really from the nature of the case the *first*; the divine procedure being, as De W. observes, stated regressively, ἵνα κτίσῃ. . . . ἵνα ὑποκατ. . . . ἀποκτείνῃ. The double compound ὑποκατ. is used only here and Col. i. 20, 21. In both cases ἀπὸ does not simply strengthen (*e. g.* ἀποδυναμῶ, ἀπεργάζομαι. Meyer, Eadie), but *hints* at a restoration to a primal unity, 'reduxerit in unum gregem,' Calv.; compare ver. 13, and Winer, *de Verb. Comp.* iv. p. 7, 8. Chrys. gives rather a different and perhaps doubtful turn, δεικνὺς ὕτι πρὸ τοῦτου ἡ ἀνθρωπίνη φύσις εὐκατάλλακτος ἦν, οἷον ἐπὶ τῶν ἁγίων καὶ πρὸ τοῦ νόμου. The profound dogmatical considerations connected with καταλλαγὴ (alike active and objective, and passive and subjective, comp. 2 Cor. v. 18 with ib. 20) are treated perspicuously by Usteri, *Lehrb.* II. 1. 1, p. 102 sq.; see also Jackson, *Creed*, Book x. 49. 3, Pearson, *ibid.* Vol. i. p. 430 sq. (Burton). εἰν

ἐν τῷ σώματι] 'in one (corporate) body,' scil. in the Church. The reference to the human σῶμα τοῦ Χρ. (Chrys.) is plausible, but on nearer examination not tenable. Had this been intended, the order (comp. the position of ἐν τῇ σαρκὶ αὐτοῦ) would surely have been different, if only to prevent this very connection of τοὺς ἄμφοι. and ἐν τῷ σώμ. which their present juxtaposition so obviously suggests. Moreover, the query of B. Crus., why Christ's human body should be here designated ἐν σώμα, has not been satisfactorily answered, even by Stier; the application of it to the mystical body is intelligible and appropriate, comp. ch. iv. 4. 'Εν does not thus become equivalent to εἰς, but preserves its proper meaning; they were κτισθέντας εἰς ἓνα ἄνδρ.; thus κτισθέντας, Christ reconciles them both ἐν ἐν τῷ σώμ. (scil. ὕντας, Olsh.) to God; see Winer, *Gr.* § 50 5, p. 370.

ἀποκτείνῃ] 'having slain,' i. e., 'after He had slain;' temporal participle, standing in contrast with ποιοῦν, ver. 15. The use of the particular word has evidently been suggested by διὰ σταυροῦ; not λύσας, not ἀνελών, but ἀποκτείνῃς, 'quia crux mortem adfert,' Grot.; and thus in the words, though not the application of Chrys., ὥστε μηκέτι αὐτὴν ἀναστήναι. The ἔχθρα here specified is not merely and exclusively the enmity between Jew and Gentile (comp. ed. 1), but *also*, as in ver. 15, and here even still more distinctly and primarily, the enmity between both and God; μάλλον πρὸς τὸν Θεόν· τὸ γὰρ ἐξῆς τούτο δηλοῖ, Chrys., comp. Alf. *in loc.* εἰν αὐτῷ] 'in it,' scil. 'upon it,' Hamm. — not 'in corpore suo,' Bengel; see Col. ii. 15 and notes *in loc.* In FG; Vulg. ('in semet ipso') Syr.-Philox., and several Latin Ff., we find ἐν ἐαυτῷ; the reading probably owes its origin and support to the reference ἐν σώμα to Christ.

τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείναντες τὴν ἑχθρὰν ἐν αὐτῷ. ¹⁷ καὶ ἐλθὼν εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς, ¹⁸ ὅτι δι' αὐτοῦ ἔχομεν τὴν

17. καὶ ἐλθὼν] 'And having come, etc. ;' not 'and came' (Auth.), as this obscures the commencement of the new sentence (see Scholef. *Hints*, p. 100), nor 'and coming' (Eadie), as the action described by ἐλθὼν is not here contemporaneous with, but prior to that of εὐηγγελίσαστο; comp. Bernhardt, *Synt.* x. 9, p. 382. This verse seems clearly to refer back to ver. 14, αὐτὸς γὰρ κ. τ. λ., there being, as B. Crus. suggests, a faint apposition between Χρ. ἐστὶν εἰρήνη, ver. 14, and εὐηγγελ. εἰρήνην, ver. 17; still, as ver. 15 and 16 cannot be considered parenthetical, the connection is carried on by καί, and the verse is linked with what immediately precedes. Ἐλθὼν thus following ἀποκτείναντες will more naturally refer to a spiritual advent (see esp. Acts xxvi. 23), or a mediate advent in the person of His Apostles, than to our Lord's preaching when on earth.; compare Acts xxvi. 23. The participle ἐλθὼν (no mere redundancy, Raphel, *Annot.* Vol. II. p. 471) in fact serves to give a realistic touch to the whole group of clauses; 'Christ is our peace; yes, and He came and by His Spirit and the mouths of His Apostles He preached it;' see Hofm. *Schriftb.* Vol. II. 1, p. 338. εἰρήνην] 'peace,' not only τὴν πρὸς τὸν Θεόν (Chrys), but also τὴν πρὸς ἀλλήλους; see notes ver. 14. The repetition of εἰρήνην is rightly maintained by Tisch. with ABDEFG; mss.; Vulg., Clarom., Goth., Copt., Æth., Arm., and many Ff. It gives an emphasis and solemnity to the passage, which is here (though denied by Stier, p. 370, comp. Bengel) especially appropriate. Meyer compares Rom. iii. 31, viii. 15.

18. ὅτι δι' αὐτοῦ] 'seeing that through Him,' not merely explanatory, 'to wit, that we have,' (Baumg.), nor yet

strongly causal, 'because we have, (Bengel), but with somewhat more of a demonstrative or confirmatory force, 'as it is a fact that, etc. ;' compare 2 Cor i. 5, and see notes on 2 Thess. iii. 7. The 'probatio,' as Calvin observes, is 'ab effectu ;' the principal moment of thought, however, does not rest on ἔχομεν, on the reality of the possession (Harl.), or on any appeal to inward experience, 'for — is it not so?' (Stier), but, as the order suggests, on δι' αὐτοῦ, on the matter of fact that it was 'through Him, and none but Him' that we have this προσαγωγή. For a sound sermon on this text, see Sherlock, *Serm.* xvi. Vol. I. p. 288 sq. (ed. Hughes).

ἔχομεν] 'we are having,' present; the action is still going on; contrast ἐσχέκαμεν, Rom. v. 2, where the reference is to the period when they became Christians, and where, consequently, the προσαγωγή is spoken of as a thing past. τὴν προσαγωγὴν] 'our introduction, admission,' 'quia ipse adduxit,' Æth.; not intransitively, either here or Rom. v. 2, scil. 'access,' Auth., 'accessum,' Vulg., adventum (*dshini*), Copt., 'atgagg,' Goth., — but transitively, 'adeundi copiam,' 'admissionem,' the latter being the primary and proper meaning of the word; see Meyer on Rom. v. 2, and compare (appy.) Xen. *Cyrop.* vii. 5. 45, τοὺς ἐμοὺς φίλους δεομένους προσαγωγῆς, ib. i. 3. 8, and the various applications of the word in Polybius, e. g. *Hist.* i. 48. 2, τῶν μηχανημάτων πρ., xiv. 10. 9, τῶν ὀργάνων. Christ is thus our προσαγωγὴς to the Father; οὐκ εἶπεν 'πρόσοδον' ἀλλὰ 'προσαγωγὴν,' οὐ γὰρ ἀφ' ἐαυτῶν προσήλθομεν, ἀλλ' ὑπ' αὐτοῦ προσήχθημεν, Chrys. on ver. 21; see 1 Pet. iii. 18, ἡμεῖς προσαγωγῇ τῷ Θεῷ. There may possibly be here (less probably, however,

προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα.
¹⁹ ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλ' ἐστὲ συνπολίται

Rom. v. 2) an allusion to the *προσαγωγὴς* ('admissionalis,' Lampridius, *Sever.* 4) at oriental courts, Tholuck, *Rom. l. c.*, and Usteri, *Lehrb.* II. 1. 1, p. 101; at any rate, the supposition does not merit the contempt with which it has been treated by Rückert. The uses of *προσαγωγὴ* are well illustrated by Wakefield, in Steph. *Thes.* s. v. Vol. II. p. 86 (ed. Valpy), and by Bos, *Obs. Misc.* 35, p. 149 sq. *ἐν ἐνὶ Πνεύματι* ['in one Spirit, common to Jew and Gentile;'] not for *διά*, (Chrys.; compare Œcum., Calv., al.), but, as usual, 'united in' (Olsh.); compare 1 Cor. xii. 13. The Holy Spirit is, as it were, the vital sphere or element in which both parties have their common *προσαγωγὴ* to the Father. The mention of the three Persons in the blessed Trinity, with the three prepp. *διά*, *ἐν*, *πρὸς*, is especially noticeable and distinct.

19. ἄρα οὖν] 'Accordingly then,' 'so then;,' 'rebus ita comparatis igitur;,' conclusion and consequence from the declarations of ver. 14—18, with a further expansion of the ideas of ver. 13. On the use of ἄρα οὖν, see notes on Gal. vi. 10, and compare Rom. v. 18, vii. 3, 25, viii. 12, ix. 16, 18; in all these cases the weaker ratiocinative force of ἄρα is supported by the collective οὖν. This union of the two particles is not found in classical Greek, except in the case of the interrogative form ἄρα; see Herm. *Viger*, No. 292. *ξένοι καὶ πάροικοι* ['strangers and sojourners;,' 'peregrini atque incolæ,' Cic. *Offic.* I. 34. The two expressions seem to constitute a full antithesis to *συνπολίται*, and to include all who, whether by national and territorial demarcation, or by the absence of civic privileges, were not citizens.' *Πάροικος* then is here (compare Acts vii. 6, 29, 1 Pet. ii. 11) simply the same as the

classical *μέτοικος* (a form which does not occur in the N. T., and only once, Jer. xx. 3, in the LXX), and was probably its Alexandrian equivalent. It is used frequently in the LXX, in eleven passages as a translation of *נָכָר*, and in nine of *נַחֲמָנִי*: 'accolas fuisse dicit gentiles quatenus multi ex illis morabantur inter Judæos, . . . non tamen iisdem legibus aut moribus aut religione utentes,' Estius. Harless (after Beng.) regards *πάρ.* as in antithesis to *οἰκεῖοι*, *ξένοι* to *συνπολίται*, the former relating to *domestic*, the latter to *civic* privileges; this is plausible, — see Lev. xxii. 10 sq., Ecclus. xxix. 26 sq., — but owing to the frequent use of *πάροικος* simply for *μέτοικος*, not completely demonstrable.

An allusion to proselytes (Whitby) is certainly contrary to the context; see ver. 11 sq. *συνπολίται*, though partially vindicated by Raphelius, *Annot.* Vol. II. p. 472, belongs principally to later Greek, *e. g.* Elian, *Var. Hist.* III. 44, Joseph. *Antiq.* XIX. 2. 2; but also Eur. *Heracl.* 826; see Lobeck, *Phryn.* p. 172. The tendency to compound forms without an adequate increase of meaning is appy. a very distinct characteristic of 'fatisceus Græcitas;,' comp. Thiersch, *de Pentat.* II. 1, p. 83.

With regard to the orthography we may observe that the form *συνπολ.* is adopted by Tisch. (ed. 7) with AB^cCDEFG, and must appy. be adopted, as supported by such very distinctly preponderating uncial authority; see Tisch. *Prolegom.* p. XLVII. *τῶν ἁγίων* ['the saints;,' not inclusively the holy 'of all times and lands' (Eadie), for the mention of the *πολιτεία τοῦ Ἰσρ.*, ver. 12, is distinct and specific; nor exclusively the Jews as a nation (Hamm.), or the saints of the Old Testament (Chrys.), for this the nature of the argument seems to preclude, — but,

τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ²⁰ ἐποικοδομηθέντες ἐπὶ τῷ θεμε-

20. Ἰησοῦ Χριστοῦ] So CDEFGKL; many Vv.; Orig. (1) and many Ff.; Chrys. (text) omits Ἰησ. (*Rec.*, *Griesb.*, *Scholz*, *De W.*, *Meyer*). Tisch. inverts the order with AB; Vulg., Goth., Copt.; Orig. (2), Theophyl.; Ambrosiast., August. (frequently), and many others (*Rück.*, *Lachm.*, *Alf.*). The evidence of the seven uncial MSS. seems to preponderate.

the members of that spiritual community in which Jew and Gentile Christians were now united and incorporated, and to which the external theocracy formed a typical and preparatory institution. The expression is further heightened and defined by οἰκεῖοι τοῦ Θεοῦ. On this use of οἰκεῖος, see notes on *Gal.* vi. 10, and for a good sermon on this text, Beveridge, *Serm.* XLVIII. Vol. II. p. 381 sq.

20. ἐποικοδομηθέντες] 'built up,' 'superedificati,' Vulg.; the preposition being not otiose, but correctly marking the *super-position*, superstructure; comp. 1 Cor. iii. 10, 12, 14, Col. ii. 7. The accus. is not used here (as in 1 Cor. iii. 12) because the idea of *rest* predominates over that of *motion* or *direction*. That the dat. rather than the gen. of rest is here used, can hardly be said to be 'purely accidental' (Meyer), as the former denotes absolute and less separable, the latter partial and more separable super-position; see esp. Donalds. *Gr.* § 483. a, Krüger, *Sprachl.* II. § 68. 41. 1. Though this distinction must not be over-pressed in the N. T. (see Luke iv. 29), or even in classical writers (see exx. in Rost u. Palm, *Lex.* s. v. ἐπὶ, II. Vol. I. p. 1035), it still appears to have been correctly observed by St. Paul. The reading ἐπὶ τοῖς οὐρανοῖς, ch. i. 10 (*Lachm.*), which would apparently form an exception in this very Ep., is of doubtful authority.

τῶν ἀποστόλων καὶ προφητῶν] 'of the Apostles and Prophets.' Two questions of some interest present themselves, (1) the nature of the gen.; (2) the meaning of προφητῶν. With regard to (1) it may

be said, that though the gen. of *apposition* (θεμέλιος οἱ ἀπόστ. καὶ οἱ προφ., Chrys., comp. Theoph., Œcum.) is perfectly tenable on grammatical grounds, (compare Winer, *Gr.* § 59. 8, p. 470), and supported by the best ancient commentators, all exegetical considerations seem opposed to it. The Apostles were not the foundations (Rev. xxi. 14 is not, like the present, a dogmatical passage, see Harl.), but laid them; see 1 Cor. iii. 10. The gen. will therefore more probably be a gen. *subjecti*, not however in a *possessive* sense (Calv. 2, Cocc., Alf.), as this seems tacitly to mix up the θεμέλιος and the ἀκρογων. (comp. Jackson, *Creed*, xi. 5. 2), but simply as a gen. of the *agent* or *originating cause* (Scheul. *Synt.* § 17. 1, p. 125; see on *Thess.* i. 6); what the Apostles and prophets preached formed the θεμέλιος; compare Rom. xv. 20, Heb. vi. 1. Thus all seems consistent, and in accordance with the analogy of other passages; the doctrine of the Apostles, i. e., Christ preached, is the θεμέλιος; Christ *personal* (αὐτ. Ἰησ. Χρ.) the ἀκρογωνιαίος; Christ *mystical* the πλήρωμα; comp. ch. i. 23. (2) That the prophets of the New (Grot. al.) and not of the Old Testament (Chrys., Theod.) are now alluded to, seems here rendered highly probable by the order of the two classes (arbitrarily inverted by Calv., and insufficiently accounted for by Theod.), — by the analogous passages, ch. iii. 5, iv. 11, — by the known prophetic gifts in the early Church, 1 Cor. xii. 10, al., — and still more by the apparent nature of the *gen. subjecti*; see above. No great stress can be laid on

λίφ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ²¹ ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει

the absence of the article; this only shows that the Apostles and Prophets were regarded as one class (Winer, *Gr.* § 19. 4. d, p. 116), not that they were identical (Harl.); Sharp's rule cannot be regularly applied to plurals; see Middleton, *Art.* III. 4. 2, p. 65 (ed. Rose). This prominence of 'prophets' has been urged by Baur (*Paulus.* p. 438) as a proof of the later and Montanist origin of this Ep.; surely *δεύτερον προφήτας*, 1 Cor. xii. 28, is an indisputable proof that such a distinct order existed in the time of St. Paul. On the nature of their office, see notes on ch. iv. 11.

ἀκρογωνιαίου 'head-corner stone;' *ἀκρογων.* scil. *λίθου*; 'summus angularis lapis' is dicitur qui, in extremo angulo fundamenti positus, duos parietes ex diverso venientes conjungit et continet; Estius; comp. Psalm cxviii. 22, Jer. li. 26 (Heb.), Isaiah xxviii. 16, Matth. xxi. 42, 1 Pet. ii. 6. In 1 Cor. iii. 11, Christ is represented as the *θεμελίος*; the image is slightly changed, but the idea is the same, — Christ is in one sense the substratum and in another the binding-stone of the building; *ὁ λίθος ὁ ἀκρ. καὶ τοὺς τοίχους συνέχει καὶ τοὺς θεμελίους*, Chrys.; see Suicer, *Thes.* s. v. and Vol. II. p. 242. On the doctrinal meaning and application of this attribute of Christ, see the excellent discussion of Jackson, *Creed*, xi. 51 sq. *αὐτοῦ Ἰησ. Χρ.* 'Jesus Christ Himself,' no human teachers; the pronoun being obviously referred not to *θεμελίω* ('angulari ejus,' Beng.) or to *ἀκρογων.*, as possibly Vulg. ('ipso summo angulari lapide Chr. Jesu'), but to Christ; so rightly Auth., Syr., Clarom., and appy. Goth.; Copt., Æth., Arm. omit. The art. before Ἰησ. Χρ. (the absence of which is pressed by Beng.) may not only be dispensed with (see Luke xx. 42),

but would even, as Harl. suggests, be here incorrect; it would strictly then be 'He Himself, viz. Christ' (see Fritz. *Matth.* iii. 4, p. 117), and would imply a previous mention of Christ; whereas Christ is mentioned for the first time in the clause, and as in emphatic contrast with those who laid the foundations; see Stier *in loc.*, p. 394.

21. ἐν ᾧ] 'in whom;' further and more specific explanation of the preceding clause; the pronoun referring, not to *ἀκρογωνιαίω* (Æcum.), but to Ἰησ. Χρ.; *ὁ τὸ πᾶν συνέχων ἐστὶν ὁ Χριστός*, Chrysost. *πᾶσα οἰκοδομή* 'all the building;'

ἵπλο [totum ædificium] Syr., 'omne illud æd.' Copt., Arm. (with the distinctive *n*), Syr.-Phil. There is here some difficulty owing to the omission of the article; the strictly grammatical translation of *πᾶσα οἰκοδ.* (scil. 'every building') being wholly irreconcilable with the context, which clearly implies a reference to one single building. Nor can it be readily explained away; for *πᾶσα οἰκ.* can never mean 'every part of the building' (Chrys.), nor can *οἰκοδ.* (per se) be regarded as implying 'a church' (Mey.). We seem, therefore, compelled either to adopt the reading of *Rec.*, and insert *ἡ* [with AC; many mss.; Chrys. (text), Theoph., but opp. to BDEFGKL; majority of mss.; Clem., al.], or, with more probability, to class *οἰκοδομή* in the present case with those numerous nouns (see the list in Winer, *Gr.* § 19), which, from referring to what is well known and defined (*e. g.* *πᾶσα γῆ*, Thucyd. II. 43, see Poppe *in loc.* p. 233) can, like proper names, dispense with the art. comp. *πᾶσα ἐπιστολή*, Ignat. *Eph.* § 12, Pearson, *Vind. Ignat.* II. 10. 1, and Winer, *Gr.* § 18. 4, p. 101. It must be

εἰς ναὸν ἁγίον ἐν Κυρίῳ, ²² ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

admitted that there appears no other equally *distinct* instance in the N. T. (Matth. ii. 3, Luke iv. 13, Acts ii. 36, vii. 22, cited by Eadie, are not in point, as being either exx. of proper names or abstract subst.), nor appy. even in the Greek Pentateuch (most of the exx. of Thiersch. *Pentat.* iii. 2, p. 121, admit of other explanations); still in the present case this partial laxity of usage can scarcely be denied. The late and non-Attic form οἰκοδομή (Lobeck, *Phryg.* p. 421, 487), used both for οἰκοδόμημα and οἰκοδόμησις (Rost u. Palm, *Lex.* s. v.), is here perhaps adopted in preference to οἶκος as less distinctly implying the notion of a completed building; see Harl. *in loc.*

συναρμολογοῦ-
μεν] 'fitly framed together,' Auth., 'compaginata,' Jerome; present part.; the process was still going on. The rare verb συναρμολογ. (= συναρμύζειν) is only found here and iv. 16. Wetst. cites *Anthol.* iii. 32. 4, ἡρμολόγησε τάφον.

αὐξεῖ] 'groweth;' the present marking not only the actual progress, but the normal, perpetual, unconditioned nature of the organic increase; see Scheuerl. *Synt.* § 32. p. 339, 340. This increase must undoubtedly be understood as *extensive* (opp. to Harl.) as well as *intensive*, and as referring to the enlargement and development of the Church, as well as to its purity or holiness; compare Thiersch, *Apostol. Church*, p. 52 sq. (Transl.). The pres. αὐξεῖ (more common in poetry) is not found in the LXX, and in the N. T. only here and Col. ii. 19.

ἐν Κυρίῳ] 'in the Lord (*Jesus Christ*),' the usual meaning of Κύρις in St. Paul's Epp.; see Winer, *Gr.* § 19. 1, p. 113. It is difficult to decide how these words are to be connected; whether (a) with αὐξεῖ, Meyer; (b) with ἁγίον, Harl., Usteri, *Lehrb.* ii. 1, p. 249,

or (c) with ναὸν ἁγίον (comp. Stier), to which it is to be regarded as a kind of tertiary predicate; comp. Donalds. *Gr.* § 489 sq. Of these, (a) seems tautologous; (b) gives perhaps a greater prominence to the special nature of the holiness than the context requires; (c) on the contrary, as the order shows (ναὸν ἁγ., not ἁγ. ναόν; comp. Gersdorf, *Beiträge*, v. p. 334 sq.), gives no special prominence to the idea of holiness, but defines almost, as a further predication of manner, how the whole subsists and is realized, — 'and it is a holy temple in the Lord, and in Him alone;' comp. notes on ver. 11. On this account, and from the harmony with ἐν Πνεύματι, ver. 22, (c) is to be preferred.

22. ἐν ᾧ καὶ ὑμεῖς] 'in whom ye also;' further specification in ref. to those whom the Apostle is addressing; ἐν ᾧ not being temporal ('dum,' Syr., but not Philox.), nor referring to the more remote ναὸν ἐν Κύρ. (Eadie), but, as in ver. 21, to the preceding ἐν Κυρίῳ, and καὶ with its ascensive and *slightly* contrasting force (comp. notes on *Phil.* iv. 12) marking the exalted nature of the association in which the Ephesians shared; they also were living stones of the great building; comp. Alf. *in loc.*

συναικοδομεῖσθε] 'are builded together;' clearly not imperative (Calv.), as St. Paul is evidently impressing on his readers what they are, the mystical body they actually belong to, not what they ought to be. The force of σὺν appears similar to that in συνέκλεισεν, Gal. iii. 22 (see notes), and to refer to the close and compact union of the component parts of the building. Meyer aptly cites Philo, *de Præm.* § 20, Vol. ii. p. 427 (ed. Mang.), οἰκίαν εὖ συνακοδομημένην καὶ συναρμωσμένην. The comma after συναικοδ. (Griesb.) which would refer εἰς

So I pray for you, believing ye know how God revealed to me the mystery of the call of the Gentiles, and gave me grace to preach it, that men and angels might learn God's manifold wisdom. Faint not then at my troubles.

III. Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος

κατοικ. to αἰξεί, does not seem necessary. ἐν Πνεύματι] 'in the Spirit'; tertiary predication ('and it is in the Spirit') exactly similar and parallel to ἐν Κυρίῳ, ver. 21. Two other translations have been proposed: (a) 'through the spirit,' Auth., Theophyl., Meyer; (b) 'in a spiritual manner,' opp. to ἐν σαρκί; i. e., the κατοικ. is πνευματικόν, not a ναὸς χειροποίητος, Acts vii. 48 (Olsh.). Of these (a) violates the apparent parallelism with ἐν Κυρ., and presupposes, in order to account for the position of ἐν Πν., an emphasis in it which does not seem to exist, while again (b) introduces an idea not hinted at in the context, and obscures the reference to the Holy Trinity, which here can scarcely be pronounced doubtful. It has been urged by Meyer, that in the interpr. here adopted, the 'contingens' and 'contentum' are confounded together; but see Rom. viii. 9, and observe that the second ἐν refers rather to the act of κατοικεῖν involved in the verbal subst.; 'we are built in Christ, form a habitation of God, and are so inhabited in and by the influence of the Spirit'; see Alf. *in loc.*, and compare Hofm. *Schriftb.* Vol. II. 2, p. 105 sq. Lastly, no argument in favor of (b) can be founded on the absence of the article, as Πνεῦμα is used with the same latitude as proper names; see notes on Gal. v. 5, p. 83. The opinion also there expressed against the distinction of Harless (*h. l.*), between the 'subjective' and 'objective' Holy Spirit, seems perfectly valid. For a practical sermon on this verse ('the essence of religion a disposition to God'), see Whichcote, *Serm.* XLVIII. Vol. II. p. 383.

CHAPTER III. 1. τούτου χάριν] 'For this reason,' 'hujus rei gratiâ,' Vulg., Clarom.; sc. 'because ye are so

called and so built together in Christ.' The exact meaning of these words will of course be modified by the view taken of the construction. Out of the many explanations of this passage, two deserve attention. (a) That of Syr. and Chrys., according to which εἰμι is supplied after ὁ δέσμ. 'I. X., ὁ δέσμιος being the predicate, — 'I am the prisoner of the Lord,' the prisoner κατ' ἐξοχήν ('multa enim erat istius captivitatis celebritas,' Beza); τούτου χάριν then being 'for the sake of this edification of yours,' ch. ii. 22: (b) that of Theodoret, al., according to which ὁ δέσμιος is in apposition, and the construction resumed, ver. 14; τούτου χάριν then implying on this account, 'because ye are so built together' (De W.), or, more probably, as above, with a wider ref. to the whole foregoing subject; ἀκριβῶς ἐπιστάμενος, καὶ τινες ἦτε, καὶ πῶς ἐκλήθητε, καὶ ἐπὶ τίσιν ἐκλήθητε, δέσμαι καὶ ἰκετεύω τὸν τῶν ὅλων Θεὸν βεβαιῶσαι ὑμᾶς τῇ πίστει, Theodoret. The interpretation 'per brachylogiam,' according to which, δέσμ. εἰμι is to be supplied (Wiggers, *Stud. u. Krit.* p. 841. p. 431 note, Meyer, ed. 1), is so clearly untenable, that Meyer (ed. 2) has now given it up in favor of (a). This former interpr. deserves consideration, but on account of the virtual tautology in τούτ. χάρ. and ὑπὲρ ὑμῶν, — the analogy of ch. iv. 1, — and still more the improbability that St. Paul would style himself ὁ δέσμιος, when he so well knew others were suffering like himself (1 Cor. iv. 9 sq.), the latter is to be preferred; see Winer, *Gr.* § 62. 4, p. 499. The recent explanation of Wieseler, which makes ὁ δέσμιος to be in apposition, but dispenses with all assumption of a parenthesis, or of an abbreviated structure is not very satisfactory or intelligible; see *Chron. Synops.* p. 446. τ ο ὦ Χ ρ . Ῥ ἡ σ ο ὦ]

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἔθνῶν — ² εἶγε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ³ ὅτι

‘Of *Jesus Christ*,’ scil. ‘whom Christ and His cause have made a prisoner,’ Olsh.; gen. of the *author* or *originating cause* of the captivity; compare Philem. 13, δεσμοὶ τοῦ εὐαγγελίου, and see Winer, *Gr.* § 30. 20, obs. p. 170, Hartung, *Casus*, p. 17, and notes on 1 *Thess.* i. 6. ὑπὲρ ὑμ. τῶν ἔθνῶν] ‘in behalf of you Gentiles;’ introductory of the subject of the Apostle’s calling as an Apostle of the Gentiles, and resumed ver. 12.

2. εἶγε] ‘if indeed,’ ‘as I may suppose,’ ‘on the assumption that;’ gentle appeal, expressed in a hypothetical form, and conveying the hope that his words had not been quite forgotten. Εἶγε is properly ‘*si quidem*,’ and if resolved, ‘*tum certe si*,’ (see Klotz, *Devar.* Vol. II. p. 308); it does not *in itself* imply the rectitude of the assumption made (‘εἶγε usurpatur de re quæ jure sumpta creditur,’ Herm. *Viger*, No. 310), but derives that shade of meaning from the context; see notes on *Gal.* iii. 4. In the present case there could be no real doubt; ‘neque enim ignorare, quod hic dicitur, poterant Ephesii, quibus Paulus ipse evangelium plusquam biennio prædicaverat,’ Estius; comp. ch. iv. 21, 2 *Cor.* v. 3, *Col.* i. 23. No argument, then, can be fairly deduced from these words against the inscription of this Ep. to the Ephesians (Mill, *Prolegom.* p. 9, De Wette), nor can the hypothetical form be urged as implying that the Apostle was personally unknown to his readers. τὴν

οἰκονομίαν κ. τ. λ.] ‘the dispensation of the grace of God which was given to me, etc.’ In this passage two errors must be avoided: first, τῆς δοθείσης must not be taken, virtually or expressly (‘per hypallagen’), for τὴν δοθεῖσαν, comp. *Col.* i. 25; secondly, no special meanings must be assigned either to οἰκονομία or χάρις. Οἰκονομία is not ‘the apostolic office’

(Wieseler, *Synops.* p. 448), but, as in ch. i. 10 (see notes), ‘disposition,’ ‘dispensation;’ τῆς χάριτος being the gen., — not *subjecti*, Œcum. (who reads ἐγνώρισε, as in *Rec.*), but, as the pass. ἐγνωρίσθαι seems rather to suggest, — *objecti*, or rather the gen. of ‘the point of view,’ which serves to complete the conception, sc. ‘the dispensation in respect of the grace of God, etc.,’ see Scheuerl. *Synt.* § 18, p. 129, comp. Winer, *Gr.* § 30. 2, p. 175. This is further explained by ὅτι κατὰ ἀποκ. ver. 3; οἰκονομίαν χάριτός φησι τὴν ἀποκάλυψιν, Chrys. There is thus no need to depart from the strict meaning of χάρις; it is not ‘munus Apostolicum’ (Estius), but the assisting and qualifying grace of God for the performance of it. εἰς ὑμᾶς is well translated ‘to youward,’ Auth.; it is not ‘in vobis,’ Vulg., or even ‘for you’ (dat. commodi), but with the proper force of εἰς (ethical direction), ‘toward you,’ ‘to work in you;’ compare ch. i. 19, and Winer, *Gr.* § 49. a. p. 354.

3. ὅτι κ. τ. λ.] ‘that by way of revelation;’ objective sentence (Donalds. *Gr.* § 584) dependent on the preceding ἡκούσατε κ. τ. λ. and explanatory of the nature and peculiarity of the οἰκονομ.; the emphasis obviously falling on the predication of manner κατὰ ἀποκάλυψιν. These latter words are used in a very similar, though not perfectly identical manner, *Gal.* ii. 2 (comp. 2 *Cor.* viii. 8, *Gal.* iv. 29, see note, *Phil.* ii. 2); there, however, the allusion is rather to the *norma* or *rule*, here to the *manner*, ‘by way of revelation,’ ‘revelation-wise;’ comp. Bernhardt, *Synt.* v. 20. b, p. 239. τὸ μυστήριον] ‘the mystery,’ not of redemption generally, nor of St. Paul’s special call, but, in accordance with the context, of that which is the evident subject of the passage; — the admission of

μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, ὃ ἐτέραις γενεαῖς οὐκ ἐγνω-
ρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις

esp. Schmalfeld, *Synt.* § 173. 4, Donalds. *Gr.* § 427. d. The student must be careful in pressing the aor. in this mood, as so much depends on the context and the mode in which the action is contemplated by the writer; see Bernhardt, *Synt. l. c.*, Krüger, *Sprachl.* 53. 6. 9, and observe that δύναιμι and similar verbs, ἔχω, δυνατός εἰμι, θέλω, are often idiomatically followed by the aor. rather than the present; see Winer, § 44. 7, p. 298, and the note of Mätzner in his ed. of Antiph. p. 153 sq. τῇν

σύνεσίν μου κ. τ. λ.] ‘my insight, my understanding in the mystery of Christ.’ The article is not needed before the prep., as σύνεσις ἐν τῷ μυστ. forms a single composite idea; comp. 3 Esdr. i. 3, τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ Κυρίου (Harl.), and see notes on ch. i. 15. The formula, συνιέναι ἐν (and εἰς) occurs several times in the LXX, 2 Chron. xxxiv. 12, Nehem. xiii. 7, al., and thus justifies the omission of the article with the derivative subst.: see Winer, § 20. 2, p. 123. The distinction between συνιέναι (‘to understand,’ ‘verstehn’), and νοεῖν (‘to perceive,’ ‘merken’), is noticed by Tittmann, *Synon.* p. 191.

τοῦ Χριστοῦ is commonly taken as a gen. *objecti*, ‘the mystery relating to Christ,’ sc. of which His reconciliation, and union of the Jews and Gentiles in Himself formed the subject; compare Theophyl. *in loc.* By comparing, however, the somewhat difficult passage, Col. i. 27, τοῦ μυστηρίου . . . ὅς ἐστιν Χριστὸς ἐν ὑμῖν, it would certainly seem that it is rather a species of gen. *materiæ*, or of *identity*: ‘Christus selbst ist das Concretum des göttlichen Geheimnisses,’ Meyer; comp. Stier *in loc.*, and see exx. in Scheuerlein, *Synt.* § 12. 1, p. 82, 83.

5. δ] ‘which,’ scil. which μυστήριον τοῦ Χρ. ver. 4; there being no parenthe-

sis (see above), but that simple linked connection by means of relatives which is so characteristic of this Epistle.

ἐτέραις γενεαῖς] ‘in other generations, ages,’ ‘anþaraim aldim,’ Goth.; dative of time; see Winer, *Gr.* § 31. 9, p. 195; comp. notes, ch. ii. 11. Meyer, maintaining the usual meaning of γενεά, explains the dat. as a simple dat. *commodi*, and τοῖς υἱοῖς as a further explanation. This is unnecessary precision, as in Col. i. 26, ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, the less usual meaning, ‘age,’ can scarcely be denied: see Acts xiv. 16, and, probably, Luke i. 50. In the LXX, γενεά is the usual translation of גֵּוֹלָם, which certainly (see Gesen. *Lex.* s. v.), admits both meanings. In one instance, Isaiah xxiv. 22, even גֵּוֹלָם is so translated. The insertion of ἐν before ἐτέραις (*Rec.*) rests only on the authority of a few mss.; Copt., and Syr.-Phil.

τοῖς υἱοῖς τῶν ἀνδρ.] ‘to the sons of men;’ ‘latissima appellatio, causam exprimens ignorantie, ortum naturalem;’ so Beng., who, however, proceeds less felicitously to refer the expression to the ancient prophets. This is neither fairly demonstrable from the use of עֲבָדֶיךָ (Ezek. vii. 1, al.), nor by any means consonant with the present passage, where no comparison is instituted between the prophets of the Old and of the New Test., but between the times,—the *then* and the *now*. The expression, υἱοὶ τῶν ἀνδρ. seems chosen to make the contrast with the ἅγιοι ἀπόστ. αὐτοῦ καὶ προφ., the Θεοῦ ἄνθρωποι (2 Pet. i. 21, Deut. xxxiii. 1) more fully felt. ὡς]

Observe the *comparison* which the particle introduces and suggests: ἐγνωρίσθη μὲν τοῖς πάλαι προφήταις, ἀλλ’ οὐχ ὡς νῦν οὐ γὰρ τὰ πράγματα εἶδον [comp. 1 John i. 1] ἀλλὰ τοὺς περὶ τῶν πραγμάτων προέ-

ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι, ⁶ εἶναι τὰ ἔθνη

γραφῶν λόγους, Theodoret. τοῖς ἁγίοις ἀποστ.] 'to His holy Apostles.'

The epithet ἁγίοις has been very unreasonably urged by De Wette as a mark of the post-apostolic age of the epistle. It is obviously used to support and strengthen the antithesis to the οἱ υἱοὶ τῶν ἄνθρ. The Apostles were ἅγιοι in their office as God's chosen messengers, ἅγιοι in their personal character as the inspired preachers of Christ; compare Luke i. 70, Acts iii. 21, 2 Pet. i. 21 (*Lachm.*), where the prophets are so designated. The meaning of προφῆται is here the same as in ch. ii. 20, the 'N. T. prophets;' see notes on ch. iv. 11.

ἐν Πνεύματι] 'by the Spirit;' Auth., Arm. (instrumental case); Holy Agent by whom the ἀποκάλυψις was given, ἐν having here more of its instrumental force; εἰ μὴ γὰρ τὸ Πνεῦμα ἐδίδαξε τὸν Πέτρον, οὐκ ἂν τὸν ἐθνικὸν Κορινθίον μετὰ τῶν σὺν αὐτῷ παρέδεξαι, Theophyl.; comp. Chrys., who certainly *appears* erroneously cited (De W., Eadie) as joining ἐν Πν. with προφ., 'prophets in the Spirit,' sc. θεοπνεύστους. This latter construction, though fairly admissible (comp. Winer, *Gr.* § 20. 4, p. 126), is open to the decisive exegetical objection that it is an 'idem per idem;' if prophets were not divinely inspired, 'prophets in the Spirit,' the name would be misapplied. On the omission of the art. see ch. ii. 22. The traces of Montanism which Baur (*Paulus*, p. 440) finds in these words, are so purely imaginary as not to deserve serious notice or confutation.

6. εἶναι τὰ ἔθνη] 'to wit, that the Gentiles are,' 'esse gentes,' Clarom., Vulg., Goth., not 'should be,' Auth., Eadie, the objective infin. here expressing not the design but the subject and purport of the mystery: τοῦτ' ἐστὶ τὸ μυστήριον τὸ εἶναι τὰ ἔθνη συγκληρονόμα

τῷ Ἰσραὴλ τῆς ἐπαγγελίας, καὶ συμμετοχα, Theoph.; compare Donalds. *Gr.* § 584. συγκαληρονόμα κ. τ. λ.]

'fellow-heirs and fellow-members, and fellow-partakers of the promise.' It does not seem correct to regard these three epithets, on the one hand, as merely cumulative and oratorical, or on the other as studiously mystical and significant (compare Stier, who here finds a special allusion to the Trinity). The general fact of the *συγκληρονομία* is reasserted, in accordance with the Apostle's previous expressions, both in its *outward* and *inward* relations. The Gentiles were fellow-heirs with the believing Jews in the most unrestricted sense; they belonged to the same corporate body, the faithful; they shared to the full in the same spiritual blessings, the ἐπαγγελία; see Theod. *in loc.* The compounds σύνσωμος ('concorporalis,' see Suicer, *Thes.* s. v. Vol. II. 1191) and συμμέτοχος ('comparticeps,' ch. v. 7) appear to have been both formed by St. Paul, being only found in this Ep. and the Ecclesiast. writers. The verb συμμετέχω occurs in classical Greek, *e. g.* Eurip. *Suppl.* 648, Plato, *Theæt.* 181 c, Xenoph. *Anab.* VII. 8. 17. *Tisch.* (ed. 7) now adopts the forms συγκαληρ. and συνσωμ. with AB¹DEFG, and συμμετ. with AB¹CD¹FG, — appy. on right principles; see *Prolegom.* p. XLVII. τῆς ἐπαγγελίας] 'the promise of salvation,' not merely of the Holy Spirit (Eadie); for though the promise of the Spirit was one of the prominent gifts of the New Covenant (Gal. iii. 14), it would here be not only too restricted, but even scarcely consonant with the foregoing *συγκληρονόμα*.

The addition of αὐτοῦ after τῆς ἐπαγγ. (*Rec.*) is fairly supported [D²D³EFGKL; many mss.; Vulg. (some edd.), Goth., Syr-Philox.; Theod., al.], but not found in ABCD¹; mss.; Clarom., Sang., Amit.,

συνκληρονόμα καὶ σύνσωμα καὶ συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, ⁷ οὗ ἐγενήθη διáκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. ⁸ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων

Copt., Syr., and thus rightly rejected by the best recent editors.

ἐν Χρ. and διὰ τοῦ εὐαγγ. both refer to the three foregoing epithets. The former points to the objective ground of the salvation, Him *in* whom it centred, the latter the *medium* by which it was to be subjectively applied (Mey.): τῷ πεμφθῆναι καὶ πρὸς αὐτούς, καὶ τῷ πιστεῦσαι οὐ γὰρ ἀπλῶς, ἀλλὰ διὰ τοῦ εὐαγγελίου, Chrysost. On the distinction between ἐν and διὰ in the same sentence, see Winer, *Gr.* § 48. a, p. 347 note, and comp. ch. i. 7. The reading of

Rec. ἐν τῷ Χρ. [DEFGKL; most mss.; Clarom., Sang., Boern.; Orig. (3), al.] is rejected by most recent editors in favor of the text which is found in ABC; some mss., and supported by Aug., Vulg., Goth., Copt., al.

7. ἐγενήθη] ‘I became;’ this less usual form is rightly adopted by Tisch., Lachm., al., on the authority of ABD¹ FG against CD³EKL, which read ἐγενόμην. The passive form, however, implies no corresponding difference of meaning (Rück., Eadie); γίγνομαι in the Doric dialect was a deponent pass.; ἐγενήθη was thus used in it for ἐγενόμην, and from thence occasionally crept into the language of later writers; see Buttmann, *Irreg. Verbs*, s. v. FEN—, Lobeck, *Phryn.* p. 108, 109, and comp. notes on Col. iv. 11.

διáκονος] ‘a minister,’ Col. i. 23, 2 Cor. iii. 6. Meyer rightly impugns the distinction of Harless, that διáκ. points more to activity in relation to the service, ὑπηρέτης to activity in relation to the master. This certainly cannot be substantiated by the exx. in the N. T.; see 2 Cor. vi. 4, xi. 23, 1 Tim. iv. 6, where διáκ. is simply used in reference to

the master, and Luke i. 2, where ὑπηρέτης refers to the service. On the derivation of διáκ. (δήκω), see Buttm. *Lexil.* s. v. διáκτορος, § 40. 3; for its more remote affinities [AK-AFK- ‘bend’], Benfey, *Wurzellex.* Vol. II. p. 22.

τὴν δωρ. τῆς χάριτος] ‘the gift of the grace;’ gen. of identity; that of which the gift (the apostolic office, the office of preaching to the Gentiles) consisted; compare Plato, *Leg.* VIII. 844, διττὰς δωρεὰς χάριτος, and see Scheuerl. *Synt.* § 12. 1, p. 82, Winer, *Gr.* § 59. 8, p. 470.

τὴν δοθεῖσάν μοι] ‘which was given to me;’ not a mere reiteration of the preceding δωρεάν, but associated closely with the following words which define the manner of the δόσις. The reading τῆς δοθείσης (Lachm.) is supported by strong external authority [ABCD¹FG; 10 mss.; Vulg. Clarom., Copt.] but appears very likely to have arisen from a conformation to ver. 2. The accus. is found in D³EKL; majority of mss.; Syr. (both), Goth., al.; Chrys., Theod. al., and is adopted by Tisch., and most recent critics.

κατὰ τὴν ἐνέργειαν] ‘according to the working or operation of his power;’ defining preposit. clause, dependent, not on ἐγενόμην (Mey.) but on τὴν δοθεῖσάν μοι, which would otherwise seem an unnecessary addition: ‘the mention of the power of God is founded on the circumstance that St. Paul sees in his change of heart, from a foe to a friend of Christ, an act of omnipotence,’ Olsh. On the proper force of κατὰ, see notes, ch. i. 19.

8. ἐμοὶ τῷ ἐλαχιστοτέρῳ] ‘To me who am less than the least,’ Auth.; a most felicitous translation. No addition was required to the former period; the

ἐδόθη ἡ χάρις αὐτῇ, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ, ⁹ καὶ φωτίσαι πάντας τίς ἡ οἰκονομία

great Apostle, however, so truly, so earnestly felt his own weakness and nothingness (εἰ καὶ οὐδὲν εἰμι, 2 Cor. xv. 15), that the mention of God's grace towards him awakens within, by the forcible contrast it suggests, *not only* the remembrance of his former persecutions of the church (1 Cor. xv. 10), but of his own sinful nature (1 Tim. i. 15, εἰμί, not ἦν), and unworthiness for so high an office. Calvin and Harl. here expound with far more vitality than Est., who refers this *ταπεινοφροσύνης ὑπερβολὴν* (Chrysost.) solely to the memory of his former persecutions. It is perfectly incredible how, in such passages as these, which reveal the true depths of Christian experience, Baur (*Paulus*, p. 447) can only see contradictions and arguments against the apostolic origin of the Epistle. On the form *εὐαγγελιστ.* see Winer, *Gr.* § 11. 2, p. 65, and the exx. collected by Wetst. in *loc.*, out of which, however, remove Thucyd. iv. 118, as the true reading is *κάλλιον*. ἐν τοῖς ἔθνεσιν. εὐαγγε-
γεῖν.] 'to preach among the Gentiles,'

explanatory and partly appositional clause, the emphatic ἐν τοῖς ἔθνεσιν marking the Apostle's distinctive sphere of action, and, the inf. defining the preceding ἡ χάρις αὐτῇ; see Krüger, *Sprachl.* § 57. 10. 6, Schmalfeld, *Synt.* § 192, Winer, *Gr.* § 44. 1, p. 284. To make this clause dependent on *δωρῶν*, ver. 7, and to regard ἐμοὶ—αὐτῇ as parenthetical (Harl.) seems a very improbable connection, and is required neither by grammar nor by the tenor of the passage. *Lachm.* omits ἐν with ABC; 3 mss.; Copt. (*Alf.*), but the authority for retaining it [DEFGKL; nearly all mss.; Syr. (both), Clarom., Vulgate, Goth., al.; Chrys., Theod., al.] seems fairly to preponderate. πλοῦτος

τοῦ Χρ.] 'riches of Christ,' i. e. the

exhaustless blessings of salvation; compare Rom. xi. 33. It is ἀνεξιχνίαστον (תְּהִי־לִי יִשְׁשׁ, Job v. 9, ix. 10) both in its nature, extent, and application.

9. καὶ φωτίσαι πάντας, 'and to illuminate all, make all see;' ἱσχυο-

ΔΙΔΩΝ [et in lucem proferam omni

homini] Syr.; expansion of the foregoing clause as to the *process* (the Apostle had grace given not only outwardly to preach the Gospel, but inwardly to enlighten), though appy. not as to the *persons* (ed. 1); as owing to its unemphatic position the πάντας can scarcely be regarded more inclusive than the foregoing τὰ ἔθνη; see Meyer. The significant verb φωτίσαι must not be explained away as synonymous with διδάξαι (De W.); this derivative meaning is found in the LXX, see Judges xiii. 8 (*Alex.*), 2 Kings iv. 2, xvii. 27, 28, but *not* in the N. T., — where the reference is always to light, either physical (Luke x., xi., 36), metaphorical (1 Cor. iv. 5), or spiritual (Heb. vi. 4, al.); comp. Reuss, *Théol. Chrét.* iv. 15, Vol. II. p. 156, note. Christ is properly ὁ φωτίζων (John i. 9); His apostles illuminate 'participatione ac ministerio,' Estius. On the use of the word in ref. to baptism, see Suicer, *Thesaur.* Vol. II. p. 1491. *Lachm.* brackets

πάντας as being omitted by Δ; some mss.; Cyr., Hill., al., but without sufficient authority. οἰκονομία τοῦ

μυστ.] 'the dispensation of the mystery,' 'dispositio sacramenti absconditi,' Clarom., — scil. the dispensation (arrangement, regulation) of the mystery (the union of Jews and Gentiles in Christ, ver. 6), which was to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having been re-

τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ
τῷ τὰ πάντα κτίσαντι, ¹⁰ ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς

vealed to the heavenly powers by means of the Church. On the meaning of *οἰκονομία*, see notes on ch. i. 10.

The reading *κοινωνία* (*Rec.*) has only the support of cursive mss., and is a mere explanatory gloss. ἀπὸ

τῶν αἰώνων] 'from the ages,' scil. 'since the ages of the world began;' comp. *עֲדָיָה*, Gen. vi. 4: *terminus a quo* of the concealment. The counsel itself was formed πρὸ τῶν αἰώνων, 1 Cor. ii. 7; the concealment of it dated ἀπὸ τῶν αἰώνων,—from the commencement of the ages when intelligent beings, from whom it could be concealed, were called into existence; compare Rom. xvi. 25, *μυστηρίου χρόνους αἰώνιους σεσχημένους*.

τῷ τὰ πάντα κτίσαντι] 'who created all things,' 'qui omnia creavit,' Clarom., Vulg., certainly not, 'quippe qui omnia creavit,' Meyer,—a translation which would require the absence of the article; compare notes on ch. i. 12, and see esp. Donalds. *Crat.* § 306. The exact reason for this particular designation being here appended to τῷ Θεῷ has been somewhat differently estimated. The most simple explanation would seem to be that it is added to enhance the idea of God's omnipotence; the emphatic position of τὰ πάντα ('nulla re prorsus exceptâ,' Est.) being designed to give to the idea its widest extent and application,—'who created all things,' and so, with His undoubted prerogative of sovereign and creative power, ordained the very *μυστήριον* itself. A reference to God's omniscience would more suitably have justified the concealment, the reference to His omnipotence more convincingly vindicates the *ἐδοκία* according to which it was included in, and formed part of his primal counsels. It is not necessary to limit τὰ πάντα, but the tense seems to show that it is rather

to the *physical* (οὐδὲν γὰρ χωρὶς αὐτοῦ πεποίηκε, Chrys.), than to the spiritual creation (Calv.) This latter view was perhaps suggested by the longer reading κτίσ. διὰ Ἰησοῦ Χρ. [*Rec.* with D³EJK; most mss.; Syr-Phil. with asterisk; Chrys., Theod., al.], which, however, is rightly rejected by most recent editors with ABCD¹FG; a few mss.; Syr., Vulg., Goth., al.; Basil, Cyr., and many Ff.

10. ἵνα γνωρισθῇ νῦν] 'in order that there might be made known now;' divine object and purpose,—not of either the acts specified in the participial clauses immediately preceding, for neither the concealment of the mystery (Meyer), nor the past act of material creation (Harl.) could be properly said to have had as its purpose and design the *present* (νῦν opp. to ἀπὸ τῶν αἰώνων) exhibition of God's wisdom to angels,—but of the general dispensation described in the two foregoing verses. The Apostle (as Olsh. well remarks), in contrasting the greatness of his call with the nothingness of his personal self, pursues the theme of his labor through all its stages: the *ἐλαχιστότερος* has grace given him *εὐαγγ.* κ. τ. λ., nay more, *φωτίσαι πάντας* κ. τ. λ., and that, too, that heaven might see and acknowledge the *πολυποίκιλος σοφία* of God; see Neander, *Planting*, Vol. i. p. 518 (Bohn). ταῖς ἀρχαῖς κ. τ. λ.] 'to the principalities and to the powers in the heavenly regions,' sc. to the good angels and intelligences; a ref. to both classes (Hofm. *Schriftb.* Vol. i. p. 315) being excluded, not so much by *ἐν τοῖς ἐπουρ.* (Alf., for compare ch. vi. 12), as by the general tenor of the passage; evil angels more naturally recognize the *power*, good angels the *wisdom* of God. On the term ἀρχαῖς καὶ ἐξουσ. (here to-add weight to

ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἢ πολυποίκιλος σοφία τοῦ Θεοῦ, ¹¹ κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν

the enumeration each with the art.), see notes ch. i. 21, and on τοῖς ἐπουρ. notes on ch. i. 3, 20.

διὰ τῆς ἐκκλησίας] 'through the Church,' scil. 'by means of,' the Church; διὰ τῆς περὶ τῇν ἐκκλησίαν οἰκονομίας, Theod. The Church, the community of believers in Christ (Col. i. 24), was the means by which these ministering spirits were to behold and contemplate God's wisdom: comp. Calvin, *in loc.*, — 'ecclesia . . . quasi speculum sit in quo contemplantur Angeli mirificam Dei sapientiam; ' ὅτε ἡμεῖς ἐμάδομεν, τότε καὶ αὐτοὶ δι' ἡμῶν, Chrys. That the holy angels are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible; comp. 1 Pet. i. 12, εἰς τὸ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, and see Petavius, *Theol. Dogm.* Vol. III. p. 44 sq., Suicer, *Thesaur.* Vol. i. p. 46.

πολυποίκιλος] 'manifold,' 'multiformis,' Clarom., Vulg.; see Orph. *Hymn.* VI. 11, LXI. 4. This characteristic of God's wisdom is to be traced, not in the παράδοξον, by which issues were brought about by unlooked-for means (διὰ τῶν ἐναντίων τὰ ἐναντία κατωρθώθη, διὰ θανάτου ζωῆ, δι' ἀσθενείας δύναμις, δι' ἀτιμίας δόξα, Greg. Nyss. ap. Theoph.), but in the πολυτέχον (Theoph.), the variety of the divine counsels, which nevertheless all mysteriously coöperated toward a single end, — the call of the Gentiles, and salvation of mankind by faith in Jesus Christ. The use of πολυποίκ. in reference to Gnosticism (Irenæus, *Hæc.* I. 4. 1) does not give the slightest reason for supposing (Baur, *Paulus*, p. 429) that the use of the word here arose from any such allusions.

11. κατὰ πρόθεσιν τῶν αἰώνων] 'according to the purpose of the ages; ' modal clause dependent on ἵνα γνωρισθῇ,

specifying the accordance of the revelation of the divine wisdom with God's eternal purpose; νῦν μὲν, φησί, γέγονεν, οὐ νῦν δὲ ὤριστο, ἀλλ' ἤνωθεν προτετύπωτο, Chrys. The gen. αἰώνων is somewhat obscure; it can scarcely be (a) a gen. *objecti* ('the foreordering of the ages,' Whitby, comp. Peile), or even (b) a gen. of the *point of view* (Scheuerl. *Synt.* § 18. 1, p. 129), — for the Apostle is not speaking of God's purpose in regard to different times or dispensations, but of His single purpose of uniting and saving mankind in Christ, — but will be most naturally regarded as (c) belonging to the general category of the gen. of *possession* ('the purpose which pertained to, existed in, was determined on in the ages'), and as serving to define the general relation of time; compare Jude 6, κρίσιν μεγάλης ἡμέρας, and see Winer, *Gr.* § 30. 2, p. 169. The meaning is thus nearly equivalent to that of the similar expression 2 Tim. i. 9, πρόθεσιν πρὸ χρόνων αἰώνων; God's purpose existed in His eternal being and was formed in the primal ages ('a sæculis,' Syr.) before the foundation of the world; comp. ch. i. 4.

ἣν ἐποίησεν] 'which he wrought,' 'quam fecit,' Clarom., Vulg., Copt., 'gatavida,' Goth. The exact meaning of ἐποίησεν is doubtful. The mention of the eternal purpose would seem to imply rather 'constituit' (Harl., Alf.), than 'exsecutus est' (De W., Mey.), as the general reference seems more to the appointment of the decree than to its historical realization (see Calv., Hofm. *Schriftb.* Vol. I. p. 204); still the words ἐν Χρ. Ἰησ. τῷ Κυρίῳ ἡμῶν seem so clearly to point to the realization, the carrying out of the purpose in Jesus Christ, — the Word made flesh (compare Olsh.), — that the latter (Matth. xxi. 31, John vi. 38, 1

Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ¹² ἐν ᾧ ἔχομεν τὴν παρρησίαν

Kings v. 8, Isaiah xlv. 28) must be considered preferable. As, however, St. Paul has used a middle term, neither προέδετο nor ἐπετέλεσε, a middle term (e. g. 'wrought,' 'made,' — not 'fulfilled,' Conyb.) should be retained in translation.

The reading is slightly doubtful. Tisch. (ed. 1 and 7) inserts τῷ before Χρ. with ABC¹; 37. 116. al; as, however, the title ὁ Χρ. Ἰησ. ὁ Κυρ. ἡμῶν does not appy. occur elsewhere (Col. ii. 6 is the nearest approach to it; see Middl. Gr. Art. Append. II. p. 495, ed. Rose) and the omission is well supported [C³DEKL; most mss.; Ath., Chrys., Theod.] we still retain the reading of Rec., Lachm., Tisch. (ed. 2), and the majority of editors.

12. ἐν ᾧ ἔχομεν] 'in whom (grounded in whom) we have;' appeal to, and proof drawn from their Christian experience, the relative ᾧ having here a slightly demonstrative and explanatory force (ὅτι δὲ διὰ τοῦ Χρ. γέγονεν ἅπαν, 'ἐν ᾧ ἔχομεν' φησί κ. τ. λ. Chrys., compare Theod.), and being nearly equivalent to ἐν αὐτῷ γάρ; see Jelf, Gr. § 834. 2, Bernhardt, Synt. vi. 12, p. 293, and notes on Col. i. 27. τὴν παρρησίαν] 'our boldness,' 'fiduciam,' Clarom., Vulg.; not here 'libertatem oris,' whether in ref. to prayer (Beng.) or to preaching the Gospel (Vatabl.), as in many instances (Lev. xxvi. 13, μετὰ παρρ. רַחֲמֵיךָ, 1 Macc. iv. 18, Heb. iii. 6, 1 John ii. 28, al.) the primitive meaning has merged into that of 'cheerful boldness.' (δάρρος, Zonar. Lex. p. 1508, 'Freudigkeit,' Luth.); that 'freedom of spirit' ('freihals,' Goth.), which becomes those who are conscious of the redeeming love of Christ; ἀγάσας γὰρ ἡμᾶς διὰ τοῦ ἰδίου αἵματος προσήγαγε θάρρους, Œcum.; see notes on 1 Tim. iii. 13. τὴν προσαγωγὴν] 'our admission;' οὐχ ὡς αἰχμάλωτοι, φησί, προσήχθη-

μεν, ἀλλ' ὡς συγγνώμης ἀξιούμενοι, Chrys. and sim. the other Greek commentators; comp. Æth. 'ductorem nostrum,' and see notes on ch. ii. 18. The transitive meaning there advocated is appy. a little less certain in the present case, on account of the union with the intrans. παρρ.; still both lexical authority and the preceding ref. to our Lord seem to require and justify it; comp. Suicer, Thesaur. s. v. Vol. II. p. 850. How 'the use of the article before both nouns signalizes them as the twin elements of an unique privilege' (Eadie), is not clear; see, on the contrary, Winer, Gr. § 19. 5, p. 117. Lachm. omits the second art., with AB; 2 mss.; but in opp. to CDE (D¹E τὴν προσ. κ. τ. παρρ.) FG (FG τὴν προσ. εἰς τ. παρρ.) KL; nearly all mss.; Ath., Chrys., Theod., al., — authority distinctly preponderant.

ἐν πεποιθῆσιν] 'in confidence,' μετὰ τοῦ θάρρεϊν, Chrys., — a noble example of which is afforded by St. Paul himself in the sublime words of Rom. viii. 38, 39 (Mey.). The present clause does not qualify προσαγωγή ('no timorous approach,' Eadie), but the predication of manner, and defines the tone and frame of mind ('alacriter libenterque, Calv.) in which the προσαγωγή is enjoyed and realized. Thus, then, ἐν Χρ. marks the objective ground of the possession, διὰ τῆς πίστεως the subjective medium by which, and ἐν πεποιθ. the subjective state in which it is apprehended; 'tres itaque gradus sunt faciendi, nam primum Dei promissionibus credimus, deinde his acquiescentes concipimus fiduciam ut bono simus tranquilloque animo: hinc sequitur audacia, quæ facit, ut, profligato metu, intrepide et constanter nos Deo commendemus,' Calv. Πεποιθήσις (2 Kings xviii. 19) is only used in the N. T. by St. Paul (2 Cor. i. 15, iii. 4, viii. 22, x. 2, Phil. iii. 4), and is a word of

καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. ¹³ διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὕμῶν, ἥτις ἐστὶν δόξα ὕμῶν.

later Greek; see Eustath. on *Odys.* iii. p. 114. 41, Lobeck, *Phryn.* p. 294 sq. πίστewς αὐτοῦ] 'faith on Him;' gen. *objecti*, virtually equivalent to πίστ. εἰς αὐτόν; see Rom. iii. 22, Gal. ii. 16, and compare notes *in loc.* It is doubtful whether the deeper meaning which Stier (compare Matth.) finds in the words, sc. 'faith of which Christ is not only the object, but the ground,' can here be fully substantiated. On the whole verse, see three posthumous sermons of South, *Serm.* xxix. sq. Vol. iv. p. 413 sq. (Tegg).

13. διὸ] 'On which account,' 'wherefore,' sc., since my charge is so important and our spiritual privileges so great; διότι μέγα τὸ μυστήριον τῆς κλήσεως ἡμῶν, καὶ μεγάλα ἃ ἐνεπιστεύθη ἐγώ, Theoph. The reference of this particle has been very differently explained. Estius and Meyer, with some plausibility, connect it simply with the preceding verse, — 'cum igitur, ad tantam dignitatem vocati sitis, ejusque consequendæ fiduciam habetis per Christum; rogo vos, etc.,' Est. As, however, ver. 8—11 contain the principal thought to which ver. 12 is only subordinate and supplementary, the former alluding to the *nature* and *dignity* of the Apostle's commission, the latter to its *effects* and *results*, in which both he and his converts (ἐχόμεν) share, the particle will much more naturally refer to the *whole* paragraph. The union of the Apostle's own interests and those of his converts in the following words then becomes natural and appropriate. The use of διὸ by St. Paul is too varied to enable us safely to adduce any grammatical considerations; see notes on Gal. iv. 31.

αἰτοῦμαι μὴ ἐγκακεῖν] 'I entreat you not to lose heart;' ὕμῶν

(Æth.) not τὸν Θεόν (Theod.) being supplied after the verb; comp. 2 Cor. v. 20, Heb. xiii. 19 (2 Cor. vi. 1, x. 2, cited by De W., are less appropriate), where a similar supplement is required. Such constructions as 'I pray (God) that ye lose not heart,' or 'that I lose not heart' (Syr.), are both open to the objection that the object of the verb and subject of the inf. (both unexpressed) are thus made different without sufficient reason. Moreover, such a prayer as that in the latter interpretation would here fall strangely indeed from the lips of the great Apostle who had learnt in his sufferings to rejoice (Col. i. 24), and in his very weakness to find ground for boasting; compare 2 Cor. xi. 30, xii. 5. On the form ἐγκακεῖν, not ἐκκακεῖν, see notes on Gal. vi. 9.

ἐν ταῖς θλίψεσιν κ. τ. λ.] 'in my tribulations for you,' 'in (not 'ob,' Beza) tribulationibus meis,' Clarom., Vulg.; ἐν as usual denoting the *sphere*, as it were, in which the faint-heartedness of the Ephesians might possibly be shown; see Winer, *Gr.* § 48. a, p. 345. So close was their bond of union in Christ, that the Apostle felt his afflictions were theirs; they might be faint-hearted in his, as if they were their own. The article is not necessary before ὑπέρ, as θλίψεσι can be considered in structural union with ὑπὲρ ὕμῶν; comp. θλίβεσθαι ὑπὲρ τινος, 2 Cor. i. 6; see notes, ch. i. 15. ἥτις ἐστὶ δόξα ὕμῶν] 'inasmuch as it is your glory;' reason (ὁμολογία γὰρ δόξα κ. τ. λ. Theod.), or rather explanation why they were not to be faint-hearted; the indef. relative being here explanatory (compare i. 23, notes on Gal. iv. 24, and Hartung, *Casus*, p. 286), and referring to θλίψεσιν on the common principle of attraction by which the relative assumes the gender of the

On this account (I say) I pray to God the Father to give you strength within, and teach you the incomprehensible love of Christ, and fill you with God's fulness.

¹⁴ Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα, ¹⁵ ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς

predicate; see Winer, *Gr.* § 24. 3, p. 150, Madvig, *Synt.* § 98. The way in which St. Paul's tribulations could be said to tend to the glory of the Ephesians is simply but satisfactorily explained by Chrys.; *ὅτι οὕτως αὐτοὺς ἡγάπησεν ὁ Θεός, ὥστε καὶ τὸν υἱὸν ὑπὲρ αὐτῶν δοῦναι καὶ τοὺς δούλους κακοῦν. ἵνα γὰρ οὗτοι τύχωσι τοσούτων ἀγαθῶν* [see ver. 8] *Παῦλος ἐδεσμεῖτο.* The personal reason, 'quod doctorem habetis qui nullis calamitatibus frangitur' Calixt. (compare Theod.), in which case *ἥτις* must refer to *μὴ ἐκκακεῖν*, seems wholly out of the question. Glory accrued to the Ephesians from the official dignity, not the personal fortitude (*καρτερία*, Theod.) of the sufferer.

14. τοῦτου χάριν] 'On this account,' sc., 'because ye are so called and so built together in Christ,' resumption of ver. 1 (*ταῦτα πάντα ἐν μέσῳ τεδεικνῶς, ἀναλαμβάνει τὸν περὶ προσευχῆς λόγον*, Theod.); τοῦτου χάριν referring to the train of thought at the end of ch. ii., and to the ideas parallel to it in the digression; in brief, *ἐπειδὴ οὕτως ἡγάπησθε παρὰ Θεοῦ*, (Ecum. *κάμπτω τὰ γόνατα κ. τ. λ.*) 'I bend my knees (in prayer) to;' expression indicative of the earnestness and fervency of his prayer; *τὴν μετὰ κατανύξεως δέησιν ἐσήμανε*, Theoph., comp. Chrys. *Κάμπτειν γόνυ* (usually *κ. ἐπὶ γόνυ* in the LXX) is joined with the dat. in its simple sense (Rom. xi. 4, xiv. 11, both quotations), but here, in the metaphorical sense of *προσεύχεσθαι*, is appropriately joined with *πρὸς* to denote the object towards whom (as it were) the knees were bowed, — the mental direction of the prayer; see Winer, *Gr.* § 49. h, p. 360. On the posture of kneeling in prayer, see Bingham, *Antiq.* XIII. 8. 4, and esp. Suicer,

Thesaur. Vol. I. p. 777. The interpolation, after *πατέρα*, of the words *τοῦ Κυρίου ἡμῶν* 'I. X., though undoubtedly ancient, and well supported [DEFGKL; nearly all mss.; Syr., Vulg., Goth., al.; Chrys., Theod., al.], is rightly rejected in favor of the text [ABC; 2 mss.; Demid., Copt., Æth. (both), al.; Orig., Cyr., al.] by nearly all modern editors except De Wette and Eadie.

15. ἐξ οὗ] 'from whom,' 'after whom;' ἐκ pointing to the origin or source whence the name was derived; see notes on *Gal.* ii. 16, and compare Xen. *Mem.* iv. 5. 8, *ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντος κοινῇ βουλευεσθαι*, Hom. *Il.* x. 68, *πατρώθεν ἐκ γενεῆς ὀνομάζων*. Less direct origination is expressed by *ἀπό*; comp. *ὀνομαζ. ἀπό*, Herod. vi. 129. *πᾶσα πατριὰ*] 'every race, family,' not 'the whole family,' Auth.; see Middleton in *loc.*, p. 361 (ed. Rose). The use of the particular term *πατριὰ* is evidently suggested by the preceding *πατέρα* (*πατ. ἐξ οὗ πᾶσα πατριὰ*), its exact meaning, however, and still more its present reference, are both very debatable. With regard to the first it may be said that *πατριὰ* does not imply (a) 'paternitas,' Syr., Vulg., al. (*κυρίως πατήρ, καὶ ἀλλήδως πατήρ ὁ Θεός*, Theod., compare Tholuck, *Berypr.* p. 394), a translation neither defensible in point of etymology or exegesis, but is either used in (b) the more limited sense of 'familia' (*metiôt*, Copt., comp. Arm.), or more probably (c) that of the more inclusive 'gens' (Heb. *הַגֵּזֶר*, less commonly *הַבֵּרִיב*, compare Gesen. *Lex.* s. v. *בֵּרִיב*, 10); see Herod. i. 200, *εἰς τῶν Βαβυλωνίων πατριαὶ τρεῖς*, and compare Acts iii. 25 with Gen. xii. 3, where *πατριὰ* and *φυλὴ* are interchanged. If, then, as seems most correct, we adopt this more inclusive

καὶ ἐπὶ γῆς ὀνομάζεται, ¹⁶ ἵνα δόῃ ὑμῖν κατὰ τὸ πλοῦτος τῆς

meaning, the *reference* must be to those larger classes and communities into which, as we may also infer from other passages (comp. ch. i. 21, notes, Col. i. 16, notes), the celestial hosts appear to be divided, and to the races and tribes of men ('quæque regionum,' Æth.), every one of which owes the very title of πατριά, by which it is defined, to the great Πατήρ of all the πατριά both of angels and men; this title οὐκ ἂφ' ἡμῶν ἀνῆλθεν ἄνω, ἀλλ' ἄνωθεν ἦλθεν εἰς ἡμᾶς, Severian ap. Cramer, *Caten.* (*in loc.*); see Schoettg. *Hor.* Vol. i. p. 1238, and Suicer, *Thesaur.* s. v. Vol. II. p. 637. ὀνομάζεται is thus taken in its simple etymological sense, 'is named, bears the name,' scil. of πατριά; 'dicitur,' Copt., al., 'nannajada,' Goth.; see Mey. *in loc.* All special interpolations, e. g. 'nominantur filii Dei,' (Beng., compare Beza), or arbitrary interpretations, of ὀνομαζ, e. g., 'existit, originem accipit' (Estius, al.; comp. Rück.), — meanings which even καλεῖσθαι (Eadie) never *directly* bears, — are wholly inadmissible.

16. ἵνα δόῃ] 'that He would give to you;' subject of the prayer being blended with the *purpose* of making it; see notes on ch. i. 17, where the unusual form δόῃ is also briefly discussed. The reading is here somewhat doubtful. Lachm. adopts δῶ with ABCFG; 3 mss.; Orig. (*Cat.*), Bas., Method., al. (*Tisch.* ed. 1, Rück., Mey.), but perhaps not rightly, as it seems much more probable that δῶ was a grammatical correction of δόῃ, than that δόῃ was a correction of δῶ arising from a remembrance of ch. i. 17. We retain then the rarer form, δόῃ, with DEJK; great majority of mss.; Ath., Mac., Chrysost., Theod., al. So *Rec.*, *Tisch.*, (ed. 2, 7), Harl., De W., and most recent editors. κατὰ τὸ πλοῦτος κ. τ. λ.] 'according to the riches of His glory,' according

to the abundance and plenitude of His own perfections; see notes on ch. i. 7.

δυνάμει] 'with power,' 'with (infused) strength;' 'ut virtute seu fortitudine ab eo accepta corroboremini,' Estius. This dative has been differently explained; it cannot be (a) the dat. of 'reference to' or, more correctly speaking, of 'ethical locality' (see notes on Gal. i. 22, and exx. in Krüger, *Sprachl.* § 48. 15, e. g. χρήμασι δυνατοὶ εἶναι, etc.), for it was not one particular faculty, *power* as opp. to *knowledge*, etc., but the whole 'inner man,' which was to be strengthened. Harl. cites Acts iv. 33, but the example is inapplicable. Nor again (b) does it appear used adverbially (dat. of *manner*, Jelf, *Gr.* § 603. 2), for this, though a more plausible interpr. (see Rück.), is open to the objection of directing the thought to the strengthener rather than to the subject in whom strength is to be infused; see Meyer *in loc.* It is thus more correctly regarded as (c) the simple *instrumental* dat. (Arm.) defining the element or influence of which the Spirit is the 'causa medians;' comp. ἐν δυνάμει, Col. i. 11.

εἰς τὸν ἔσω ἄνθρωπον] 'into the inner man;' direction and destination of the prayed-for gift of infused strength; the clause being obviously connected with κραταιωθ. (Vulg., Goth., — appy.) not with κατοικῆσαι (Syr., Copt., Æth., and Gr. Ff.), and εἰς not being for ἐν (Beza), nor even in its more lax sense, 'in regard of' (Mey.; comp. Winer, *Gr.* § 49. a, p. 354), but in its more literal and expressive sense of 'to and into;' 'the inner man' is the recipient of it (ὁ χωρῶν, Schol. ap. Cram. *Caten.*), the subject 'into whom' the δύναμις is infused; compare notes on Gal. iii. 27. The expression ὁ ἔσω ἄνθρ. (Rom. vii. 22) is nearly identical with, but somewhat more inclusive than ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος (1 Pet.

δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ¹⁷ κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως

iii. 4), and stands in antithesis to ὁ ἔσω ἄνθρωπος (2 Cor. iv. 16); the former being practically equivalent to the νοῦς, or higher nature of man (Rom. vii. 23), the latter to the σὰρξ or the μέλη; see Beck, *Seelenl.* iii. 21. 3, p. 68. It is within this ἔσω ἄνθρωπος that the powers of regeneration are exercised (Harless, *Christl. Ethik*, § 22. a), and it is from their operation in this province that the whole man ('secundum interna spectatus,' Beng.) becomes a νέος ἄνθρωπος (as opp. to a former state), or a καινὸς ἄνθρωπος (as opp. to a former corrupt state, ch. iv. 24), and is either ὁ κατὰ Θεὸν κτισθεὶς (ch. iv. 24), or ὁ ἀνακαινούμενος εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτὸν (Col. iii. 10), according to the point of view under which regeneration is regarded; see Harless, *Ethik*, § 24. c. The distinction between this and the partially synonymous terms πνεῦμα, and νοῦς, may perhaps be thus roughly stated: πνεῦμα is simply the highest of the three parts of which man is composed (see notes on 1 *Thess.* v. 23); νοῦς the πνεῦμα regarded more in its moral and intellectual aspects, 'quatenus intelligit, cogitat, et vult' (see notes on *Phil.* iv. 7); ὁ ἔσω ἄνθρωπος, the πνεῦμα, or rather the whole immaterial portion, considered in its theological aspects, and as the seat of the inworking powers of grace; compare Olsh. on *Rom.* vii. 22, *Opusc. Theol.* p. 143 sq., Beck, *Seelenl.* ii. 13, p. 35, and on the threefold nature of man generally, *University Sermon*. v. p. 99—120.

The attempt to connect St. Paul's inspired definitions with the terminology of earlier (ὁ ἐντὸς ἄνθρωπος, Plato, *Republ.* ix. 589), or of later Platonism (ὁ ἔνδον ἄνθρωπος, Plot. *Ennead.* i. 1. 10), as in Fritz. *Rom.* Vol. ii. 63, will be found on examination to be untenable.

The dissimilarities are marked, the supposed parallelisms illusory.

17. κατοικῆσαι τὸν Χρ.] 'that Christ may dwell in your hearts;' issue and result (ᾧστε κατοικῆσαι, Orig.), not purpose (Eadie), of the inward strengthening; the present clause not being parallel to δυνάμει κραταιωθῆναι. (Mey.), and dependent on δῶν, but as the emphatic position of κατοικῆσαι seems clearly to show, appended to κραταιωθῆναι with a partially climactic force, but a somewhat lax grammatical connection; see Winer, *Gr.* § 44. 1, p. 284, compare Madvig, *Synt.* § 153. The meaning is thus perfectly clear and simple; the indwelling of Christ, the taking up of His abode [κατοικῆσαι, Matth. xii. 45, Luke xi. 26, Col. i. 19 (see notes), 2 *Pet.* iii. 13; the simple form is, however, used, *Rom.* viii. 9, 1 *Cor.* iii. 16] is the result of the working of the Holy Spirit on the one side, and the subjective reception of man (διὰ τῆς πίστεως) on the other; 'non procul intuendum esse Christum fide, sed recipiendum esse animæ nostræ complexu,' Calv.

τὸν Χριστόν] The attempt of Fritz. (*Rom.* viii. 10, Vol. ii. p. 118) to show that Χριστὸς is here merely 'mens quam Christus postulat,' by comparing such passages as *Arist. Acharn.* 484, καταπιὼν Εὐριπίδην, is as painful as it is unconvincing. What a contrast is the vital exegesis of Chrys., πῶς δὲ ὁ Χρ. κατοικεῖ ἐν ταῖς καρδίαις, ἄκουε αὐτοῦ λέγοντος τοῦ Χριστοῦ, 'Ἐλευσάμεθα ἐγὼ καὶ ὁ πατήρ, καὶ μονήν παρ' αὐτῷ ποιήσομεν. ἐν ταῖς καρδίαις] 'in your hearts;' 'partem etiam designat ubi legitima est Christi sedes, nempe cor: ut sciamus non satis esse si in linguâ versetur, aut in cerebro volitet,' Calv. On the meaning of καρδία (properly the imaginary seat of the

ἐν ταῖς καρδίαις ὑμῶν, ¹⁸ ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμέ-

ψυχῇ, and thence the seat and centre of the moral life viewed on the side of the affections), see Delitzsch, *Bibl. Psychol.* iv. 11, p. 203 sq., and notes on *Phil.* iv. 7.

18. ἐν ἀγάπῃ ἐρρ. καὶ τεθ.] ‘ye having been rooted and grounded in love;’ state consequent on the indwelling of Christ, viz., one of fixedness and foundation in love, the participle reverting irregularly to the nominative for the sake of making the transition to the following clause more easy and natural: δοκεῖ μοι σαφῶς τὰ ἐξῆς ἐν σολοικίῳ εἰρησθαι, ὡς πρὸς τὴν φράσιν. πρὸς γὰρ τὸ ‘δὴ ὑμῖν,’ ἀκούοντον ἢν εἰπεῖν ἐρριζωμένοις καὶ τεθεμελιωμένοις . . . ὁ δὲ θέλων ἀποκαταστήσαι τὰ κατὰ τὸν τόπον χωρὶς σολοικίας, σκέψαι εἰ μὴ βιάσεται οὕτω τὴν φράσιν ἀποκοταστάς, Origen ap. Cramer, *Caten.* The assumed transposition of ἵνα (ἵνα ἐρρ. καὶ τεθ. ἐξισχ., Auth., Mey., — but adopted by none of the ancient Vv. except Goth.), which Origen thus properly rejects, cannot be justified by any necessity for emphasis, or by the passages adduced by Fritz (*Rom.* xi. 31, Vol. II. p. 541), viz. Acts xix. 4, John xiii. 29, 1 Cor. ix. 15, 2 Cor. ii. 4, Gal. ii. 10, 2 Thess. ii. 7, as in all of them (except Thess. *l. c.*, which is not analogous) the premised words are not, as here, connected with the subject, but form the objective factor of the sentence. The only argument of any real weight against the proposed interpr. is not so much *syntactic* (for see the numerous exx. of similar irregularities in Winer, *Gr.* § 63. 2, p. 620, Krüger, *Sprachl.* § 56. 9. 4) as *exegetical*, it being urged that the *perf.* part. which points to a completed state is inconsistent with a prayer which seems to refer to a state of progress, and to require the *present* part. (see Meyer). The answer, however, seems satisfactory, — that the clause does

express the *state* which must ensue upon the indwelling of Christ, before what is expressed in the next clause (ἵνα ἐξισχ.) can in any way be realized, and that therefore the *perf.* part. is perfectly correct. The Apostle prays that they may be strengthened, that the *result* of it may be the indwelling of Christ, the state naturally consequent on which would be fixedness in the principle of Christian love. We now notice the separate words.

ἐν ἀγάπῃ] ‘in love,’ — not either of Christ (compare Chrysost. ἀγάπη αὐτοῦ) or of God (Wolf), either of which references would certainly have required some defining gen., but the Christian principle of love, — love, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος, Col. iii.

4. This was to be their basis and foundation, in which alone they were to be fully enabled to realize all the majestic proportions of Christ’s surpassing love to man; comp. 1 John iv. 7 sq.

The absence of the article is unduly pressed both by Meyer (= ‘in amando’) and Harl. (‘subjective love,’ ‘man’s love to Christ’), such omissions in the case of abstract nouns, esp. when preceded by prepp., being not uncommon in the N. T.; see exx. Winer, *Gr.* § 19. 1, p. 109, and comp. Middleton, *Greek Art.* vi. 1, p. 98 (ed. Rose).

ἐρρ. καὶ τεθ.] It has been said that there is here a mixture of metaphors; compare Olsh., Meyer, *al.* This is not strictly true; *ρίζω* is abundantly used both with an ethical (Herod. i. 64, Plutarch, *Mor.* 6 E) and a physical (Hom. *Od.* xiii. 163) reference, without any other allusion to its primitive meaning, than that of *fixedness*, *firmness*, at the *base* or *foundation*; see exx. in Rost. u. Palm, *Lex.* s. v. Vol. II. p. 1337, and Wetst. *in loc.* ἵνα ἐξισχύσῃ τε] ‘in order that ye may be fully able;’ object contemplated in the prayer for Christ’s

νοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, ¹⁹ γινῶναί τε τὴν ὑπερβάλ-

indwelling in their hearts, and their consequent fixedness in love; 'ἐξισχύσ.' φησίν. ὥστε ἰσχύος πολλῆς δεῖ, Chrys.; comp. Eccles. vii. 6, μὴ οὐκ ἐξισχύσεις ἐξῆραι ἀδικίας. κατὰ λαβέσθαι]

'to comprehend;' the tense *perhaps* implying the singleness of the act (see exx. Winer, *Gr.* § 44. 7, p. 296, but see notes on ver. 4), and the voice the exercise of the mental power; see esp. Donalds. *Gr.* § 432. bb, where this is termed the *appropriative* middle, and Krüger, *Sprachl.* § 52. 8. 1 sq., where it is termed the *dynamic* middle, as indicating the earnestness or spiritual energy with which the action is performed. The meaning of the verb (κατανοεῖσθαι Hesych.) can scarcely be doubtful; the meaning 'occupare' (compare Goth. 'gafahan,' Coptic *taho*) adopted by Kypke (*Obs.* Vol. II. p. 294), and supported only by one proper example, is here plainly untenable, as the middle voice only occurs in the N. T. in reference to the mental powers; comp. Acts iv. 13, x. 34, xxv. 25. τί τὸ

πλάτος κ. τ. λ.] 'what is the breadth, and length, and depth, and height;' certainly not 'latitudinem quandam, etc.' Kypke (*Obs.* Vol. II. p. 294), such a use of τί implying a transposition, and assigning a meaning here singularly improbable. The exact force and application of these words is somewhat doubtful. Without noticing the various spiritual applications (see Corn. a Lap., and Pol. *Syn. in loc.*) all of which seem more or less arbitrary, it may be said (1) that St. Paul is here expressing the idea of greatness, metaphysically considered, by the ordinary dimensions of space; διὰ γὰρ τοῦ μήκ. καὶ πλ. καὶ βάθ. καὶ ὕψ. τὸ μέγεθος παρεδήλωσεν· ἐπειδὴ ταῦτα μεγέθους δηλωτικά, Theod. It is, however, more difficult (2) to specify *what it is of*

which this greatness and dimensions are predicated. Setting again aside all arbitrary references (ἡ τοῦ σταυροῦ φύσις, Orig., Sever., 'contemplatio Ecclesiae,' Beng., Eadie), we seem left to a choice between a reference to (a) ἡ ἀγάπη τοῦ Θεοῦ πῶς πανταχοῦ ἐκτέταται, Chrysost., τῆς χάριτος τὸ μέγεθος, Theod.-Mops.; or (b) ἡ ἀγάπη τοῦ Χρ., Calv., Mey. If the preceding ἀγάπη had referred to the love of God, (a) would have seemed most probable; as it does not, and as its general meaning *there* would be inapplicable *here*, (b) seems the most natural explanation. Thus then the consequent clause, without being dependent or explanatory, still practically supplies the defining gen.: St. Paul pauses on the word ὕψος, and then, perhaps feeling it the most appropriate characteristic of Christ's love, he appends, without finishing the construction, a parallel thought which hints at the same conception (ὑπερβάλλουσαν), and suggests the required genitive.

The order βᾶθος κ. ὕψος, has only the support of AKL; most mss.; Syr.-Phil.; Orig., Chrys., Theod., al. (*Tisch., Meyer, Alf.*); but is appy. rightly maintained, even in opp. to BCDEFG; mss.; Vulg., Clarom., Syr., Goth., Copt.; Ath., Maced. (*Rec., Lachm.*) which adopt the more natural, and for this very reason, the more suspicious order.

19. γινῶναί τε] 'and to know;' *supplemental* clause to καταλαβέσθαι κ. τ. λ., the former referring to the comprehensive knowledge of essentials (Olsh.), the latter further specifying the practical knowledge arising from religious experience. It may be remarked, that though the union of sentences by τε is characteristic of later Greek, (Bernhardy, *Synt.* xx. 17, p. 483), it is comparatively rare in the Gospels. In the Epistles, but most

λουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

especially in the Acts, it is of more common occurrence. *Τε* is to be distinguished from *καὶ* as being *adjunctive* rather than *conjunctive*; like 'que,' it appends to the foregoing clause (which is to be conceived as having a separate and independent existence, Jelf, *Gr.* § 754. 6), an additional, and, very frequently, a new thought;—a thought which, though not necessary to (Herm. *Viger*, No. 315), is yet often supplemental to, and partially involved in the first clause; comp. Acts ii. 23, Heb. i. 3, and see Winer, *Gr.* § 57. 3, p. 517 (ed. 5).

τὴν ὑπερβάλλ. τῆς γνώσεως ἀγ.] 'the knowledge-surpassing love;' the gen. γνώσεως being due to the notion of comparison involved in ὑπερβάλλειν; comp. *Æsch. Prom.* 944, *βροντῆς ὑπερβάλλοντα κτύπον*, *Arist. Pol.* III. 9, and see Jelf, *Gr.* § 504, *Bernhardy, Synt.* III. 48. b, p. 169. The words can scarcely be twisted into meaning 'the exceeding love of God in bestowing on us the knowledge of Christ' (*Dobree, Advers.* Vol. I. p. 573), nor can the participle ὑπερβ. be explained in an *infinitival* sense, 'to know that the love of Christ is ἀνεξίχνιαστον' (comp. *Harl.*),—a translation untenable in point of grammar (Winer, *Gr.* § 45. 4, note, p. 309), and unsatisfactory in exegesis, —but, as its position shows, must be regarded as simply *adjectival*. The sentence then contains an oxymoron or apparent paradox (comp. 1 Cor. i. 21, 25, 2 Cor. viii. 2, Gal. ii. 19, 1 Tim. v. 6), thus simply and satisfactorily explained by Chrysost. (ed. Savile) and *Æcum*, εἰ καὶ ὑπερκεῖται πάσης γνώσεως ἀνθρωπίνης [this is too restricted] ἢ ἀγάπῃ τοῦ Χρ. ὅμως ὑμεῖς γνώσεσθε εἰ τὸν Χρ. σχοίητε ἐνοικοῦντα: comp. *Theophylact.* Γνωῖναι is thus contrasted with γνώσις; the former being that knowledge which

arises from the depths of religious experience (τὸ γινῶναι ἀντὶ τοῦ ἀπολαύσαι λέγει, *Theod.-Mops.*), the knowledge that is ever allied with love (*Phil.* i. 9); the latter abstract knowledge, not merely ἀνθρωπίνη (*Chrys.*), and most certainly not ψευδώνυμος (*Holz.*), but knowledge without reference to religious consciousness or Christian love; comp. 1 Cor. viii. 1 sq., xiii. 8. ἀγάπην τοῦ Χρ.] 'love of Christ towards us;' gen. *subjecti*; not 'love for Christ,' 1 John ii. 5, 15. ἵνα πληρωθῇτε κ. τ. λ.] 'that ye may be filled to all the fulness of God;' object and purpose of ἐξισχύειν καταλαβέσθαι: ὥστε πληροῦσθαι πάσης ἀρετῆς ἧς πλήρης ἐστὶν ὁ Θεός, *Chrysost.* (ed. Sav.). There is some little difficulty in these words, arising from the ambiguity of the meaning of πλήρωμα. If we adhere (*a*) to the more strict meaning, 'id quo res impletur' (see *Fritz. Rom.* Vol. II. p. 469 sq., notes on *Gal.* iv. 4), the words must imply 'that ye may be so filled as God is filled' (*Olsh.*), τοῦ Θεοῦ being the *possessive* gen., and τὸ πλήρ. referring, not to the essence, still less to the δόξα (*Harl.*), but to the *spiritual perfections* of God. Owing to the somewhat obvious objection, that such a fulness could never be completely realized in this present state of human imperfection (1 Cor. xiii. 10 sq.), *De W.* and *Mey.* adopt (*b*) the secondary meaning of πλήρωμα, scil. *πλοῦτος, πλήθος* (see *Fritz. Rom.* Vol. II. p. 471), the translation being either, 'ut pleni fiat usque eo ut omnes Dei opes animis vestris recipiatis' (*Fritz. ib.*), or 'ut omnibus Dei donis abundetis' (*Est.*), according as Θεοῦ is regarded more as a *possessive* gen.; or as a gen. of the *originating* cause (notes on 1 *Thess.* i. 6). Both these latter interpretations are, however so frigid and so little in har-

Doxology.

²⁰ Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερ-
εκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνε-
ργουμένην ἐν ἡμῖν, ²¹ αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ

mony with the climactic character of the passage (δυν. κρατ. διὰ τοῦ Πν. κατοικ. Χρ. ἵνα πληρωθ. εἰς πᾶν τὸ πλῆρ. τοῦ Θεοῦ), and the apparently well considered use of εἰς (not ἐν instrumental or an ablatival dat.), that we do not hesitate to adopt (*a*), and urge, with Olsh., that where Christ the living Son of God dwells, there surely πᾶν τὸ πλῆρ. τοῦ Θεοῦ is already; comp. Col. ii. 19.

εἰς πᾶν τὸ πλῆρ.] 'to all the fulness;' 'in omnem plenitudinem,' Clarom., Vulgate; εἰς not implying 'accordance to' (*Eadie*), but with its usual and proper force, denoting the *end* (here *quantitatively* considered), or *limit* of the πληρωσις; see Rost u. Palm, *Lex.* s. v. εἰς, III., Vol. 1. p. 803, compare Bernhardt, *Synt.* v. 11. b, p. 218.

20. τῷ δὲ δυναμένῳ] 'Now to Him that is able;' concluding doxology, not without some antithesis (δὲ) between Him who is the subject of the present verse, and the finite beings who are the subjects of the preceding verses.

ὑπὲρ πάντα ποιῆσαι] 'to do (effect, complete) beyond all things;' 'periphrasis Dei Patris emphatica,' Vorst. That ὑπὲρ cannot here be taken adverbially seems almost self-evident; the order would thus be needlessly artificial and the sentence tautologous; comp. Winer, *Gr.* § 50. 7. 2, p. 376.

ὑπερεκπερισσοῦ ὧν κ. τ. λ.] 'superabundantly beyond what we ask or think;' second member explanatory of the preceding, ὧν not referring to πάντα, but forming with αἰτούμ. and νοοῦμ. a fresh and more specific subject: ὅρα δὲ δύο ὑπερβολάς. τὸ ὑπὲρ πάντα ποιῆσαι τὰ εἰρημένα, καὶ ὑπερεκπερισσοῦ ποιῆσαι ἃ ποιεῖ. ἔτι γὰρ καὶ πλεονα ποιῶντα τῶν αἰτηθέντων κεφάλαια, μὴ πλουσιώως μήτε θαυιλῶς ἐκαστον ποιῆσαι, Œcum. The cumula-

tive compound ὑπερεκ. occurs 1 Thess. iii. 10 (comp. notes) v. 13, and belongs to a class of compounds (those with ὑπέρ), for which the Apostle seems to have had a somewhat marked predilection; compare ὑπερνικῶς, Rom. viii. 37; ὑπερπερυσσεύω, Rom. v. 20, 2 Cor. vii. 4; ὑπερλίαν, ib. xi. 5; ὑπερνύσω, Phil. ii. 9; ὑπερανξάνω, 2 Thess. i. 3; ὑπερπλεονάζω, 1 Tim. i. 14; and see Fritz. *Rom.* v. 20, Vol. 1. p. 351. It is noticeable that ὑπέρ occurs nearly thrice as many times in St. Paul's Epp. and the Ep. to the Heb. as in the rest of the N. T., and that, with a few exceptions (Mark vii. 37, Luke vi. 38, etc.), the compounds of ὑπέρ are all found in St. Paul's Epp. The *gen.* ὧν is governed by ὑπερεκπ. as γνώσεως by ὑπερβάλλουσιν, ver. 19; comp. Bernh. *Synt.* III. 34, p. 139 sq.

αἰτούμεθα ἢ νοοῦμεν] 'we ask or think;' not only the requests we actually prefer, but all that it might enter into the mind to conceive; 'cogitatio latius patet quam preces' Bengel; comp. Phil. iv. 7.

τὴν ἐνεργ. ἐν ἡμῖν] 'which worketh in us, sc. in our souls,' 'quæ operatur in nobis,' Clarom., Vulg.; ἐνεργ. not being here passive (Hamm., Bull, *Exam.* II. 3), but *middle* (Syr., Goth., Æth., Arm.), as in Gal. v. 6, where see notes. On the constructions of ἐνεργέω, see notes on Gal. ii. 8, and on the distinction between the uses of act. (mainly in personal ref.) and middle (mainly in non-personal ref.), Winer, *Gr.* § 38. 6, p. 231. The δύναμις, which so energizes, is the power of the Holy Ghost; comp. ver. 16, Rom. viii. 26.

21. αὐτῷ] 'to Him;' rhetorical repetition of the pronoun, — not, however, in accordance with 'Hebrew usage' (*Eadie*), but in agreement with the sim-

Ἱησοῦ, εἰς πᾶσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων ἀμήν.

21. ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἱησοῦ] So *Tisch.* (ed. 2, 7), *Harl.*, *De Wette*, *Mey.*, al., with D¹ [E, Χρ. Ἰ ἐν τῇ ἐκκ.] KL; great majority of mss.; Goth., Syr. (both), al.; Chrys., Theod., Dam. (text), Theoph., Œcum.; Vig. The variations can be so satisfactorily accounted for that there seems little doubt that this is the true reading. Assuming it to be so, the preëminence due to Christ would first have suggested a change of order (compare E): the insertion of καὶ would have easily followed, as in D¹FG; Clarom., Sang., Aug., Boern.; Ambrst.; it would thus have acquired such a footing in the text, as to be maintained even when the right order was observed. We have hence the fairly attested, though appy. spurious, reading, ἐν τῇ ἐκκ. καὶ ἐν Χρ. Ἰ. in ABC; 73, 80, 213; Vulg., Copt., Arm.; Dam. (comm.); Hier., Pel. (*Lachm.*, *Rückert.*).

ple principles of emphasis; see Bernh., *Synt.* vi. 11. c, p. 290. ἡ δόξα] ‘the glory that is due to Him, and redounds to Him from such gracious dealings towards us;’ see notes on *Gal.* i. 5. ἐν τῇ ἐκκλ. ἐν Χρ. Ἱησ.] ‘in the Church, in Christ Jesus;’ the first member denoting the outward province, the second the inward and spiritual sphere in which God was to be praised. The second member ἐν Χρ. Ἱησ. is thus not for διὰ Χρ. (Theoph.), nor for σὺν Χρ. (Œcum.), but retains its proper meaning, specifying, not exactly the manner (De W.), but the true *element* in which alone praise was duly to be ascribed to God; ‘if any glory come from us to God it is by [in] Christ,’ Sanders (cited by Wordsw. *in loc.*). The ordinary explanation, ‘the Church (which is) in Christ Jesus,’ is objectionable, not so much on account of the absence of the article (for comp. 1 Thess. i. 1, 2 Thess. i. 1), as on account of the then appy. superfluous character of the words (the ἐκκλ. here mentioned could only be the Christian Church), which in our present interpr. echo the preceding τοῦ Χριστοῦ (ver. 19) with special and appropriate force; contrast Alf. *in loc.*, who still partially connects the two members; but comp. Syr., which by its omission of the relative here, and its insertion in Thess. *ll. cc.*, seems not obscurely to favor our

present view.

Lachm. and *Rück.* insert καὶ (καὶ ἐν Χρ. Ἱησ.) with a fair amount of authority (see crit. note), — but contrary to critical probability; as the insertion of the copula seems more naturally due to emendation (observe the variations *in loc.*), than its omission to an error in transcription. εἰς πᾶσας γενεὰς κ. τ. λ.] ‘to all the generations of the age of the ages;’ compare Dan. vii. 18, ἕως αἰῶνος τῶν αἰώνων, 3 Esdr. iv. 38, εἰς τὸν αἰῶνα τοῦ αἰῶνος, and see notes on *Gal.* i. 5. The cumulative expression is somewhat peculiar. It is not improbable, as Grotius suggests, that the two formulæ expressive of endless continuity, γενεὰ γενεῶν, Luke i. 50, and αἰῶνες τῶν αἰώνων, are here blended together. The use of γενεὰ suggests the use of the singular αἰών, as the conception of the successive generations composing the entirety of the αἰών is thus more clearly presented, while again the subjoined plural marks that αἰών as also composed of a series of αἰῶνες (gen. of the *content*) of which it is the sum and aggregation. Harless finds a difference between the two expressions αἰῶνες τῶν αἰώνων and αἰὼν τῶν αἰώνων, the former being rather *extensive*, and conveying the idea of πάντες αἰῶνες, the latter being rather *intensive*, ‘sæculum sæculorum, quod omnia sæcula in se continet’ (Drus.), and more strictly in accordance

Walk worthy of your vocation in lowliness, in love, and especially in unity; there is but one body, one Spirit, one Lord, and one God.

IV. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατήσαι τῆς κλήσεως ἧς

with the Hebrew superlative. This is ingenious, but appy. of doubtful application, as in actual practice the difference between the two expressions is hardly appreciable. Baur (*Paulus*, p. 433) finds in this expression distinct traces of Gnosticism: it is unnecessary to refute such utterly foregone conclusions.

CHAPTER IV. 1. παρακαλῶ οὖν] ‘*I exhort you then*,’ commencement of the practical portion of the Epistle (comp. Rom. xii. 1), following naturally and with an appropriate *retrospective* reference (οὖν) to what has preceded; οὕτως αὐτοῖς ἐπιδείξας τῆς θείας εὐεργεσίας τὸν πλοῦτον, ἐπὶ τὰ εἶδη προτρέπει τῆς ἀρετῆς, Theod. The meaning of παρακαλῶ will thus be both here and in Rom. l. c. more naturally ‘hortor’ (παρακ. τὸ προτρέπω, ὡς ἐπὶ τὸ πολὺ, Thom. M. p. 684, ed. Bern.) than ‘obscuro,’ (Clarom., Vulg., Arm., and most Vv.), — a meaning which it sometimes bears, but which would seem inapplicable in the present context; see Fritz. *Rom.* Vol. III. p. 4, and, for a general notice of the word, Knapp, *Script. Var. Arg.* p. 127 sq.; comp. also notes on 1 Thess. v. 11. The *exact* reference of οὖν

is more doubtful; Meyer refers it to the verse immediately preceding, Winzer and Alford (*Rom. l. c.*) to the whole doctrinal portion of the Ep.; the former view, however, seems too narrow, the latter too vague. The more natural ref. is appy. to those passages in the preceding chap. which relate to the spiritual privileges and calling of the Ephesians, *e. g.* ver. 6, 12, but especially to 14 sq., in which the tenor of the prayer incidentally discloses how high and how great that calling really was. On the true force of this particle, see Klotz,

Devar. Vol. II. p. 117, Donalds. *Gr.*, § 548. 31, and comp. notes on Phil. ii. 1.

ὁ δέσμιος ἐν Κυρίῳ] ‘*the prisoner in the Lord*,’ *i. e.*, as paraphrased by Fritz., ‘ego victus in Christi castris;’ not παρακ. ἐν Κυρ., a construction at variance both with the grammatical order of the words, and the apparent force of the exhortation; see Winer, *Gr.* § 20. 2, p. 123. St. Paul exhorts not merely as the prisoner, but as the prisoner *in the Lord*; ‘a vinculis majorem sibi auctoritatem vindicat,’ Calv.; comp. Gal. vi. 17. Thus ἐν Κυρ. is not for διὰ Κυρ. (Chrysost., Theod.), or σὺν Κυρ. (Ecum.), but denotes the sphere in which captivity existed, and out of which it did not exist; ‘in Domini enim vinculis constrictus est, qui ἐν Κυρίῳ ὢν victus est,’ Fritz. *Rom.* viii. 1, Vol. II. p. 82 sq.; comp. notes on Gal. i. 24. The distinction between this and ὁ δέσμ. τοῦ Χρ., ch. iii. 1, seems to be that in the latter the captivity is referred immediately to Christ as its author and originator, in the former to the union with Him and devotion to His service. It must be conceded, that occasionally ἐν Κυρίῳ appears little more than a kind of qualitative definition (comp. Rom. xvi. 8, 13, 1 Cor. iv. 17, Phil. i. 14, al.); still the student cannot be too much put on his guard against the frigid and even unspiritual interpretations into which Fritz. has been betrayed in his elaborate note (*Rom. l. c.* Vol. II. p. 82 sq.) on this and the similar formula ἐν Χριστῷ. On the nature of this union with Christ compare Hooker, *Serm.* III. Vol. III. p. 762.

ἧς ἐκλήθητε] ‘*wherewith ye were called*,’ quā vocati estis; Clarom., Vulg., Goth.; ἧς here appy. standing for ἧ (comp. 2 Tim. i. 9, but not 1 Cor. vii. 20 [De W.], as there

ἐκλήθητε, ² μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, μετὰ

ἐν precedes), and so slightly violating the usual law of attraction, unless, following the analogy of such phrases as κλήσιν καλεῖν, παρακλήσιν παρακ., we suppose the relative standing as usual for the *accus.* ἦν; compare Winer, *Gr.* § 24. 1, p. 189. De W. indeed denies the existence of such a phrase as κλήσιν καλεῖν, but see Arrian, *Epict.* p. 122 (Raphel), κατασχύνειν τὴν κλήσιν ἣν κέκληκεν.

2. μετὰ πάσης ταπ.] 'with all lowliness;' dispositions with which their moral walk was to be associated (comp. Col. iii. 12), μετὰ ('with,' *Vulg.*, *Goth.*, not 'in,' *Copt.*) being used with ref. to the mental powers and dispositions with which an action is, as it were, *accompanied*; comp. Luke i. 39, 2 Cor. vii. 15, and see Winer, *Gr.* § 47. h. p. 337. Σύν denotes rather *coherence* (Krüger, *Sprachl.* § 68. 13, 1), not uncommonly with some collateral idea of assistance; compare 1 Cor. v. 4.

On the use of πάσης, comp. notes, ch. i. 8; and on the meaning of the late word ταπεινοφροσύνη, 'the esteeming of ourselves small, *because we are so*,' 'the thinking truly, and, because truly, therefore lowly of ourselves,' see Trench, *Synon.* § XLII., and Suicer, *Thesaur.* s. v., where several definitions of Chrysostom are cited. Most of these openly or tacitly ascribe to the ταπεινόφρων a consciousness of greatness (ταπ. ἐστίν, ὅταν μεγάλη τὶς ἑαυτῷ συνειδῶς μηδὲν μέγα περὶ αὐτοῦ φαντάζεται); this, however, as Trench observes, is alien to the true sense and spirit of the word.

πραύτητος] 'meekness,' in respect of God, and in the face of men; see Trench, *Synon.* § XLII., Tholuck, *Bergpr.* (Matth. v. 5), p. 82 sq., and notes on Gal. v. 23. The less definite meaning of 'gentleness' is appy. maintained by some of the Vv. (*Vulg.* 'mansuetudine' *Goth.* 'qairrein'

[comp. Lat. *cicur*], *Arm.*, al.), and also by the Greek commentators (ἐσο ταπεινὸς ὁμοίως δὲ καὶ πρὸς, ἔστι γὰρ ταπεινὸν μὲν εἶναι, ὁξύν δὲ καὶ ὀργίλον, Chrysost.; compare Theophyl. on Gal. v. 3); the deeper and more biblical sense is, however, distinctly to be preferred.

A good general definition will be found in Stobæus, *Floril.* i. 1 (18).

The reading πρᾶντης, though only supported by BC; mss., is appy. to be preferred to πρᾶντης (*Rec.*, *Lachm.* with ADEFG; majority of mss.), as the best attested form in the dialect of the New Test. see Tischend. *Prolegom.* p. 1. μετὰ μακροθυμίας] 'with long suffering;' separate clause more fully elucidated by the following words, ἀνεχόμενοι κ. τ. λ. Two other constructions have been proposed; (a) the connection of μετὰ μακρ. with ἀνεχ. (*Est. Harl.*) so as to form a single clause; (b) the union of all the clauses in one single sentence. The objections to (a) are, (1) that ἀνεχ. is the natural expansion of μετὰ μακρ., — (2) that undue emphasis must thus (owing to the position) be ascribed to μετὰ μακρ., — (3) that the parallelism of the participial clauses would be needlessly violated; to the latter that the passage of the general ἀξίως περιπ.) into the special ἀνεχόμε. ἀλλ.) becomes sudden and abrupt, instead of being made easy and gradational by means of the interposed prepositional clauses; comp. Mey. *in loc.*

The fine word μακροθυμία ('long-suffering,' 'forbearance,' *Goth.* 'usbeisnai'), implies the reverse of ὀδυθυμία (James i. 19), and is well defined by Fritz. (*Rom.* II. 4, Vol. I. p. 98) as 'clementiâ, quâ iræ temperans, delictum non statim vindices, sed ei qui peccaverit pœnitendi locum relinquo.' The gloss of Chrys. (on Cor. xiii. 4), μακρόθυμος διὰ τοῦτο λέγεται, ἐπειδὴ μακρὰν τινα καὶ μεγάλην ἔχει ψυχὴν (compare *Clarom.*

μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, ³ σπουδάζοντες

‘magnanimitate’), is too inclusive and general; that of Beza, ‘iræ cohibitione,’ too limited and special.

ἀνεχόμενοι κ. τ. λ.] ‘forbearing one another in love;’ manifestation and exhibition of the μακροθυμία; compare Col. iii. 13.

The relapse of the participle from its proper case into the nom. is here so perfectly intelligible, and natural, that any supplement of ἐστὲ or γίνεσθε (Heins., al.) must be regarded as wholly unnecessary; see notes on ch. iii. 18, and Elsner, *Obs.* Vol. II. p. 211 sq.

ἐν ἀγάπῃ is referred by *Lachm.* and *Olsh.* to σπουδάζοντες. Such a punctuation, though supported by Origen (*Caten.*), seems wholly inadmissible, as disturbing the symmetry of the two participial clauses, and throwing a false emphasis on ἐν ἀγάπῃ.

3. σπουδάζ. τηρεῖν] ‘using diligence to keep;’ participial member parallel to the foregoing, specifying the inward feelings (*Mey.*) by which the ἀνέχεσθαι is to be characterized, and the inward efforts by which it is to be promoted; οὐκ ἀπόνως ἰσχύσομεν εἰρηνεύειν, *Theoph.* For two good discussions of this verse, though from somewhat different points of view, see *Laud, Sermon. vi.* Vol. I. p. 155 sq. (*A. C. Libr.*), and *Baxter, Works*, Vol. xvi. p. 379 (ed. Orme).

τὴν ἐνότητά τοῦ Πν.] ‘the unity of the Spirit,’ scil. ‘wrought by the Spirit’ (τὴν ἐνότη., ἣν τὸ Πνεῦμα ἔδωκεν ἡμῖν, *Theoph.*, comp. *Chrysost.*, (*Ecum.*), τοῦ Πν. being the gen. of the originating cause (*Scheuerl. Synt.*, § 17. 1, p. 125), not the possessive gen. (as appy. Origen, *Caten.*), or both united (as *Stier*, see Vol. II. p. 18), neither of which seem here so pertinent; see notes on 1 *Thess.* i. 6, and on Col. i. 23. That the ref. is to the personal Holy Spirit, seems so clear that we may wonder how such able commentators as Calvin and Estius

could regard τὸ Πν. as the human spirit, and acquiesce in an interpr. so frigid as ‘animorum concordia,’ ‘animorum inter vos conjunctio.’ *De Wette*, — whose own interpr. ‘die Einheit des kirchlichen Gemeingeistes’ (comp. *Theod.-Mops.*, Πνεῦμα, τὸ ἀναγεννησαν ὥμα), is very far from satisfactory, urges ἐνότης πίσ-
τεως, ver. 13 (compare Origen), but the two passages are by no means so closely analogous as to suggest any modification of the simple personal meaning here assigned to Πνεῦμα; see *Laud, Sermon. vi.* Vol. I. p. 162 (*A. C. Libr.*).

ἐν τῷ συνδέσμῳ τῆς εἰρήνης] ‘in the bond of peace;’ element or principle in which the unity is maintained, viz. ‘peace;’ τῆς εἰρήν. being not the gen. *objecti* (‘that which binds together, maintains, peace,’ *Rückert*, ‘vinculum quo pax retinetur,’ *Beng.*, scil. ἀγάπη, Col. iii. 14), but the gen. of *identity* or *apposition*; see *Scheuerl. Synt.* § 12. 1, p. 82, *Winer, Gr.* § 59. 8, p. 470. The former interpretation is plausible, and appy. as ancient as the time of Origen (τῆς ἀγάπης συνδεούσης κατὰ τὸ Πνεῦμα ἐνουνόμενος, ap. *Cram. Caten.* p. 165), but derives very doubtful support from Col. l. c., where ἀγάπη is specified, and was perhaps only due to the assumption that ἐν was here *instrumental* (ᾧδᾷ (*Ecum.*), and that συνδ τῆς εἰρ. was a periphrasis for the agent (ἀγάπη) supposed to be referred to. Ἐν, however, correctly denotes the *sphere*, the *element* in which the ἐνότης is to be kept and manifested (see *Winer, Gr.* § 48. a, p. 345), thus preserving its parallelism with ἐν in ver. 2, and conveying a very simple and perspicuous meaning: the Ephesians were to evince their forbearance in love, and to preserve the Spirit-given unity in the true bond of union, the ‘irrupta copula’ of peace. The etymological identity of σύνδεσμος and εἰρήνη must not be

τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.
 4 ἐν σῶμα καὶ ἐν Πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι
 τῆς κλήσεως ὑμῶν 5 εἰς Κύριος, μίᾳ πίστις, ἐν βάπτισμα

pressed (Reiners, ap. Wolf) as the derivation of εἰρήνη from ΕΙΡΩ 'necto' is less probable than from ΕΙΡΩ 'dico'; see Benfey, *Wurzeller*. Vol. II. p. 7, Rost u. Palm, *Lex.* s. v. Vol. I. p. 799.

4. ἐν σῶμα] 'There is one body'; assertory declaration of the unity pervading the Christian dispensation, designed to illustrate and enhance the foregoing exhortation; the simple verb ἐστί, not γίνεσθε or ἐστέ (οἵπερ ἐστέ, Camer.), being appy. the correct supplement; see Winer, *Gr.*, § 64. 2, p. 546. The connection of thought between ver. 3 and 4 is somewhat doubtful. That the verse is not *directly* hortatory, and connected with (*Lachm.*), dependent on ('ut sitis,' Syr. Est. 2), or in apposition to ('existentes,' Est. 1) what precedes, seems clear from the parallelism with ver. 5 and 6; still less does it introduce a *reason* for the previous statement by an ellipse of γάρ (Eadie), all such ellipses being wholly indemonstrable; 'nullâ in re magis pejusque errari quam in ellipsi particularum solet,' Herm. *Viger* Append II. p. 701 (ed. Valpy). It seems then only to contain a simple assertion, the very unconnectedness of which adds weight and impressiveness, and seems designed to convey an echo of the former warning; 'remember,—there is one body, etc.,' comp. Hofm. *Schrift*. Vol. II. p. 108.

In the explanation of the sentiment, the Greek commentators somewhat vacillate; we can, however, scarcely doubt that the σῶμα implies the whole community of Christians, the mystical body of Christ (ch. ii. 16, Rom. xii. 5, Col. i. 24, al.), and that the Πνεῦμα is the Holy Spirit which dwells in the Church (Eadie), and by which the σῶμα is moved and vivified (1 Cor. xii. 13); comp. Jackson, *Creed*, xii. 3.

4, Usteri, *Lehrb.* II. 2. 1, p. 249, and Wordsw. *in loc.* On this text, see a good treatise by Barrow, *Works*, Vol. VII. p. 626 sq. καθὼς] 'even as'; illustration and proof of the unity, as more especially afforded by the unity of the *hope* in which they were called. On the later form καθὼς, see notes on Gal. iii. 6. καὶ ἐκλήθητε ἐν μιᾷ ἐλπί.] 'ye were also called in one hope,' 'vocati estis in unâ spe,' Clarom., Vulg., Arm.; καὶ marking the accordance of the calling with the previously-stated unity ('unitas spiritus ex unitate spei noscitur,' Cocc.), and ἐν being neither equiv. to ἐπὶ (Chrys.) or εἰς (Rück.), nor even instrumental, but simply specifying the *moral element* in which as it were the κλήσις took place; compare Winer, *Gr.*, § 50. 5, p. 370. Meyer adopts the instrumental sense; as, however, there are not here, as in Gal. i. 6 (see notes), any prevailing dogmatical reasons for such an interpretation, and as the two remaining passages in which καλεῖν is joined with ἐν (1 Cor. vii. 15, 1 Thess. iv. 7) admit a similar explanation, it seems most correct to adhere to the strict, and so to say, theological meaning of this important preposition; we were called ἐπ' ἐλευθερίᾳ (Gal. v. 13), and εἰς ζώην αἰώνιον (1 Tim. vi. 12), but ἐν εἰρήνῃ (1 Cor. vii. 15), ἐν ἀγασμῷ (1 Thess. iv. 7) and ἐν ἐλπίδι; compare Reuss, *Theol. Chrét.* IV. 15, p. 146. τῇς κλήσεως ὑμῶν] 'of your calling,' sc. arising from your calling; κλήσεως being not the gen. of *possession* (Eadie, Alf.), but of the *origin* or *originating cause*; κοινὴ ἐστὶν ἡμῶν ἐλπίς ἐκ τῆς κλήσεως γενομένη, (Ecum.; see notes on 1 Thess. i. 6.

5. εἰς Κύριος] 'one Lord,' sc. Christ; placed prominently forward, as the Head

⁶ εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν

of His one body, the Church, and the one divine object toward whom *faith* is directed, and into whom all Christians are baptized; comp. Rom. vi. 3, Gal. iii. 27, and for a good sermon on this text Barrow, *Serm.* xxii. Vol. v. p. 261 sq.

μία πίστις] 'one faith;' not the 'fides quæ creditur,' and still less the 'regula fidei,' Grot.,—this meaning in the N. T. being extremely doubtful, see notes on Gal. i. 23,—but the 'fides quæ creditur,' the 'fides salvifica,' which was the same in its essence and qualities for all Christians (Mey.). That this, however, must not be unduly limited to the feeling of the individual, sc. to faith in its utterly *subjective* aspect, seems clear from the use of μία, and the general context. As there is one Lord, so the μία πίστις is not only a subjective recognition of this eternal truth (Usteri, *Lehrb.* II. 1. 4, p. 238), but also necessarily involves a common objective profession of it; comp. Rom. x. 10; and see Stier, Vol. I. p. 33, Pearson, *Creed*, Art. IV. Vol. I. p. 399 (ed. Burt.).

ἐν βάπτισμα] 'one baptism;' a still further 'consequentia' to εἰς Κύριος; as there was one Lord and one faith in Him, so was there one and one only baptism into Him (Gal. iii. 27), one and one only *inward* element, one and one only *outward* seal. Commentators have dwelt, perhaps somewhat unprofitably, upon the reasons why no mention is made of the other sacrament, the εἰς ἄρτος (1 Cor. x. 17) of the Holy Communion. If it be thought necessary to assign any reason, it must certainly not be sought for in the mere historical fact (Mey.), that the Holy Communion was not at that time so separate and distinct in its administration (compare Bingham *Antiq.* xv. 7. 6, 7, Waterland, *Eucharist*, Ch. I. Vol. IV. p. 475) as Holy Baptism, for the words of inspiration are for all

times, but must be referred to the fundamental difference between the two sacraments. The one is rather the symbol of *union* (Usteri, *Lehrb.* II. 2, p. 284); the other, from its single celebration and marked individual reference, presents more clearly the idea of *unity*,—the idea most in harmony with the context; see Kahnis, *Abendm.* p. 276, 249.

6. εἰς Θεὸς καὶ πατὴρ] 'one God and Father;' climactic reference to the eternal *Father* (observe the distinct mention of the three Persons of the blessed Trinity, ver. 4, 5, 6) in whom unity finds its highest exemplification; 'etiamsi baptizamus in nomen Patris, Filii, et Spiritus Sancti, et filium unum Dominum nominamus, tamen non credimus nisi in unum Deum,' Cocc. On this solemn designation, see notes on Gal. i. 4, and for a discussion of the title 'Father,' Pearson, *Creed*, Art. I. Vol. I. p. 35 sq. (ed. Burt.), Barrow, *Creed*, *Serm.* x. Vol. IV. p. 493 sq.

ὁ ἐπὶ πάντων] 'who is over all;' ὁ κύριος καὶ ἐπάνω πάντων, Chrysost.; the relation expressed seems that of simple *sovereignty*, not only spiritual (Calv.), but general and universal (δεσποτεῖαν σημαίνει, Theod.); comp. Rom. ix. 5, and see Winer, *Gr.* § 50. 6, p. 370, where the associated reference to 'protection' (ed. 5), is now rightly excluded; this would have been more naturally expressed by ὑπέρ; see Krüger, *Sprachl.* § 68. 28. It is unnecessary to remark that the three clauses are no synonymous formulæ (Koppe), but that the prepositions mark with scrupulous accuracy the threefold relation in which God stands to his creatures; see notes on Gal. i. 1, and Winer, *Gr. l. c.*, and Stier, Vol. I. p. 44.

The gender of πάντων is doubtful. It seems arbitrary (Clarom., Vulg.) to regard the first πάντων and πᾶσιν as masc., the second πάντων as neuter, as there is nothing

Further, Christ gives His grace in measure to each, as the Scripture testifies.

πᾶσιν. Ἦν δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις

in the context or in the meaning of the prepp. to require such a limitation; the gender of one may with propriety fix that of the rest. As πᾶσιν then certainly seems masculine, πάντων may be assumed of the same gender; so Copt., which by the omission of *hōb* seems here to express a definite opinion. In Rom. ix. 5, πάντων is commonly (and properly) interpreted as neuter (opp. to Fritz. *in loc.* Vol. II. 272), there being no limitation or restriction implied in the context.

The reading is very doubtful; ἡμῶν (*Rec. ὑμῶν* with mss.; Chrys. comment., al.) is added to πᾶσιν with DEF GKL; mss.; Clarom., Vulgate, Syr. (both), Goth.; Did., Dam., al.,—but seems more rightly omitted with ABC; 10 mss.; Copt., Æth. (both); Ath., Greg.-Naz., Chrys. (text), al., as a not improbable gloss; so *Lachm.*, *Tisch.*, and appy. the majority of recent editors. διὰ πάντων καὶ ἐν πᾶσιν] ‘through all and in all.’ These two last clauses are less easy to interpret, on account of the approximation in meaning of the two prepositions. Of these διὰ is referred (a) by the Greek expositors to God (*the Father*), in respect of his providence (ὁ προνοῶν καὶ διοικῶν, Chrysost.); (b) by Aquinas (ap. Est.), al. to God *the Son*, ‘per quem omnia facta sunt,’ comp. Olsh.,—a very inverted interpretation; (c) by Calvin, Meyer, al. ‘to the pervading charismatic influence and presence of God by means of the *Holy Spirit*.’ This last interpretation seems at first sight most in unison with the strict meaning of both prepp., διὰ pointing to the influence of the Spirit which passes through (‘transcurrit,’ Jerome) and pervades all hearts [operative motion], ἐν His indwelling (ὁ οἰκῶν, Chrysost.) and informing influence [operative rest]; see ed. 1; still as the three Persons of the blessed Trinity have been so lately spec-

ified, as references to this holy Truth seem very noticeably to pervade this Ep. (see Stier, *Eph.* Vol. I. p. 35), and as the ancient interpr. of Irenæus (‘super omnia (?) quidem Pater, . . . per omnia (?) autem Verbum, . . . in omnibus autem nobis Spiritus,’ *Hæc.* v. 18; compare Athan. *ad. Serap.* § 28, Vol. II. p. 677, ed. Bened.), seems to have a just claim on our attention, it seems best and safest to maintain that allusion in the present case (opp. to Hofm. *Schriftb.* Vol. I. p. 184), and to refer διὰ πάντων to the redeeming and reconciling influences of the Eternal Son which pervade all hearts, while ἐν πᾶσιν, as above, marks the indwelling Spirit; see Stier *in loc.*, and comp. Waterl. *Def. of Queries*, Vol. I. p. 280.

7. ἐνὶ δὲ ἐκάστῳ ἡμῶν] ‘But to each of us,’ ‘to each one individually;’ further inculcation of this unity in what might at first sight have seemed to militate against it: δὲ neither being transitional (comp. Eadie), nor encountering any objection (Grot., comp. Theoph.), but merely suggesting the contrast between the individual and the πάντες previously mentioned (ver. 6). In the general distribution of gifts (implied in the ὁ Θεὸς ἐν πᾶσιν), no single individual is overlooked (1 Cor. xii. 11, διαροῦν ἰδίᾳ ἐκάστῳ); each has his peculiar gift, each can and ought to contribute his share to preserving ‘the unity of the Spirit;’ so in effect Chrys., who in the main has rightly felt and explained the connection, τὰ πάντων κεφαλαιωδέστερα, φησί, κοινὰ πάντων ἐστί, τὸ βάπτισμα κ. τ. λ. εἰ δέ τι ὁ δεῖνα πλέον ἔχει ἐν τῷ χαρίσματι, μὴ ἄλγει; see also Theod.-Mops. *in loc.*

ἐδόθη ἡ χάρις] ‘the grace was given,’ sc. by our Lord after His ascension; χάρις, however, not being simply equivalent to χάρισμα (= ‘gift of grace, Peile),

εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώ-

other *spontaneous*, appears essentially different.

We admit, then, frankly and freely, the verbal difference, but remembering that the Apostle wrote under the inspiration of the Holy Ghost, we recognize here neither imperfect memory, precipitation (Rück.), arbitrary change (Calv., compare Theod.-Mops.), accommodation (Morus), nor Rabbinical interpretation (Meyer), but simply the *fact*, that the Psalm, and esp. ver. 18, had a Messianic reference, and bore within it a further, fuller, and deeper meaning. This meaning the inspired Apostle, by a slight change of language, and substitution of ἔδωκε for the more dubious ἤγειρε, succinctly, suggestively, and *authoritatively* unfolds; comp. notes on Gal. iii. 16. We now proceed to the grammatical details.

λέγει] 'He saith,' sc. ὁ Θεός, not ἡ γραφή. This latter nominative is several times inserted by St. Paul (Rom. iv. 3, ix. 17, x. 11, Gal. iv. 30, 1 Tim. v. 18), but is not therefore to be regularly supplied whenever there is an ellipsis (Bos, *Ellips.* p. 54), without reference to the nature of the passage. The surest, and in fact only guide, is the context; where that affords no certain hint, we fall back upon the natural subject, ὁ Θεός, whose words the Scriptures are; see notes on Gal. iii. 16.

ἀναβὰς εἰς ὕψος] 'Having ascended on high;' not 'ascendens,' Clarom., Vulgate, but 'quum ascendisset,' Beza, — the reference being obviously to Christ's ascent into heaven (Barrow, *Creed*, Vol. vi. p. 358, Pearson, *Creed*, Art. vi. Vol. i. p. 323, ed. Burt.), and the aor. part. here being temporal, and, according to its more common use, denoting an action *preceding* [never, in the N. T. *subsequent* to, see Winer, *Gr.* § 45. 6. b, p. 316] that of the finite verb; see Bernhardy, *Synt.* x. 9, p. 383, Krüger, *Sprachl.* § 56. 10. 1. Our Lord, it may

be urged, gave the Holy Spirit before his ascension (John xx. 22); but this was only an 'arrha Pentecostes,' Beng., a limited (Alford), and preparatory gift of the Holy Spirit; see Lücke *in loc.* On this text, as cited from Psalm lxviii., see a good sermon by Andrewes, *Serm.* vii. Vol. iii. p. 221 (A. C. Libr.).

ἡχμαλώτ. αἰχμαλωσίαν] 'He led captivity captive,' 'captivam duxit captivitatem,' Clarom., Vulg.; the abstract, αἰχμαλωσ. being used for the concrete αἰχμαλώτους (comp. Numbers xxxi. 12, 2 Chron. xxviii. 11, 13, and see exx. Jelf, *Gr.* § 353), and serving by its connection with the cognate verb to enhance and *slightly* intensify; compare Winer, *Gr.* § 32. 2. p. 201, and see the copious list of exx. in Lobeck, *Paralip.* p. 498 sq. *Who* constituted this αἰχμαλωσία has been much discussed. That the captives were not (a) Satan's prisoners (ἀνθρώπους ὑπὸ τὴν τοῦ διαβόλου τυραννίδα κατεχομένους, Theod.-Mops., comp. Just. Mart. *Trypho.* § 39, p. 128, ed. Otto, and Theod. *in loc.*) seems clear from the subsequent mention of ἀνθρώποις, which (though not so in the original) seems *here* to refer to a different class to the captives. Nor (b) can they be the souls of the righteous in Hades (Estius, compare *Evang. Nicod.* § 24, in Thilo, *Codex Apocryph.* p. 747), as, setting aside other reasons ('captivos non duci in libertatem, sed hostes in captivitatem,' Calov.), the above interpr. of the part. ἀναβὰς seems seriously opposed to such a view. If, however, (c) we regard 'the captivity' as captive and subjugated enemies (Meyer, De W.), the enemies of Christ, — Satan, Sin, and Death, — we preserve the analogy of the comparison (compare Alf.), and gain a full and forcible meaning; so rightly Chrysost., αἰχμαλώτων γὰρ τὸν τύραννον ἔλαβε [not κατήργησε, which with regard to Death

ποις. ⁹ τὸ δὲ ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα

is yet future, 1 Cor. xv. 26] τὸν διάβολον λέγω καὶ τὸν θάνατον, καὶ τὴν ἁρὰν, καὶ τὴν ἁμαρτίαν; comp. Œcum. 2, Theoph. ἔδωκεν δόματα] ‘He gave gifts,’ sc. spiritual gifts; comp. ἐδόθη ἡ χάρις, ver. 7, and as a special and particular illustration, Acts ii. 33.

The reading is very doubtful. Tisch. (ed. 7) prefixes καὶ with BC¹(C³)D³KL; nearly all mss.; Goth., Syr. (both), al.; Orig., Chrys., Theod., al. *Rec.*, *Alf.*; *Lachm.* on the contrary omits with AC²D¹EFG; mss.; Vulg., Clarom., Copt.; Iren. (interpr.), Tertull., al. (*Tisch.* ed. 2); and appy. rightly, as an insertion for the sake of keeping up the connection seems more probable than a conformation to the LXX. where the καὶ is omitted.

9. τὸ δὲ ἀνέβη] ‘Now (δὲ here marking a slight explanatory transition, Hartung, *Partik.*, δέ, 2. 3, Vol. I. p. 165) that He ascended,’ scil. ‘now the predication of His ascent;’ not ‘the word ἀνέβη,’—as ἀναβάς, not ἀνέβη, precedes. To evince still more clearly the truth and correctness of the Messianic application of the words just cited, St. Paul urges the antithesis implied by ἀνέβη, viz. κατέβη, a predication only applicable to Christ; compare Hofm. *Schriftb.* Vol. II. 1, p. 344, where this and the preceding verses are fully investigated. τί ἐστὶν εἰ μὴ κ.τ.λ.]

‘what is it (‘what does it imply,’ Matth. ix. 13, John xvi. 17, comp. notes on Gal. iii. 19), except that He also (as well as ἀνέβη) descended;’ the tacit assumption, as Meyer observes, being clearly this,—that He who is the subject of the citation is One whose seat was heaven,—no man, but a giver of gifts to men; especially comp. John iii. 13.

The insertion of πρώτον after κατέβη (*Rec.* with BC³KL; most mss.; Aug., Vulg., Goth.; Theod., al.) seems clearly to have arisen from an explanatory gloss,

and that of μέρος after κατώτερα, though better supported (*Rec.*, *Lachm.*, with ABCD³KL; nearly all mss.; Vulg., al.) to be still fairly attributable to the same origin.

εἰς τὰ κατώτερα τῆς γῆς] ‘to the lower (parts) of the earth,’ ‘in loca quæ subter terram,’ Copt., ‘subter terram,’ Æth. This celebrated passage has received several different interpretations, two only of which, however, deserve serious consideration, and between which it is extremely difficult to decide; (a) the ancient explanation, according to which τὰ κατώτερα τῆς γῆς = τὰ καταχθόνια, and imply ‘Hades’ (ποῦ δὲ κατέβη; εἰς τὸν ἄδην· τοῦτον γὰρ κατώτερα μέρος τῆς γῆς λέγει, κατὰ τὴν κοινήν ὑπόνοιαν, Theoph.), the gen. not being dependent on the comparative (Rück.,—still less compatible with his insertion of μέρος), but being the regular possessive gen.; (b) the more modern interpretation, adopted by the majority of recent commentators, according to which τῆς γῆς is regarded as the gen. of apposition (see esp. Winer, *Gr.* § 59. 8, p. 410), and the expression as equivalent to εἰς τὴν κατωτέραν γῆν. Both sides claim the comparative κατώτερα,—(the חֲסִידֵי הָאֱרֶצַּהּ pressed by Olshaus. is appy. equally indeterminate with the Greek),—the one as suggesting a comparison with the earth, ‘a lower depth than the earth;’ the other as suggested by the comparison with the heaven (Acts ii. 19, John viii. 23,—but in this latter passage κάτω reaches lower than the earth, Stier, *Reden Jesu*, Vol. IV. p. 447 sq.); comp. Hofm. *Schriftb.* Vol. II. 1, p. 345. These arguments must be nearly set off against one another, as the positive would have been most natural in the latter case, the superlative perhaps in the former. As, however, the superl. would have tended to fix the locality (comp. Nehem. iv. 13) more definitely

τῆς γῆς ; ¹⁰ ὁ καταβάς, αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάν-

than was suitable to the present context, and as the use of the term ἄδης would have marred the antithesis (γῆ opp. to οὐρανός), it does not seem improbable that the more vague comparative was expressly chosen, and that thus its use is more in favor of (a) than (b). When to this we add the full antithesis that seems to lie in ὑπεράνω τῶν οὐρανῶν, ver. 10 ('sublimiora cælorum' opp. to 'inferiora terrarum,' Tertull.), surely more than a mere expansion of εἰς ὕψος (Winer, Mey.), and also observe the sort of exegetical necessity which ἵνα πληρώσῃ τὰ πάντα (ver. 10) seems to impose on us of giving the fullest amplitude to every expression, we still more incline to (a), and with Irenæus (*Hæc.* v. 31, comp. iv. 22), Tertullian (*de Animâ*, c. 55), and the principal ancient writers (see Pearson, *Creed*, Art. v. Vol. i. p. 269, and ref. on Vol. ii. p. 195, ed. Burt.), recognize in these words an allusion, not to Christ's death and burial (Chrys., Theod.), but definitely to His descent into hell; so also Olsh., Stier, Alf., Wordsw., and Baur (*Paulus*, p. 431), but it is to be feared that the judgment of the last writer is not unbiassed, as he urges the ref. as a proof of the gnostic origin of the Epistle. On this clause and on ver. 10 see a good sermon by South, *Serm. (Posth.)* i. Vol. iii. p. 169 sq. (Lond. 1843), and for a general investigation of the doctrine of Christ's descent into hell, and its connection with the last things, Guder, *Lehre von der Erscheinung J. C. unter den Todten*, Bern, 1853.

10. ὁ καταβάς] '*He that descended;*' emphatic, as its position shows; the absence of any connecting or illative particle gives a greater force and vigor to the conclusion. It may be observed that αὐτός is not 'the same,' Auth.,—as no instance of an omission of the article,

though occasionally found in the earlier (Herm. *Opusc.* Vol. i. p. 332), and frequently in Byzantine authors, occurs in the N. T., but is simply the emphatic '*He,*'—οὐ γὰρ ἄλλος κατελήλυθε καὶ ἄλλος ἀνελήλυθεν, Theod.; see Winer, *Gr.* § 22. 4. obs. p. 135. πᾶν τῶν

τῶν οὐρανῶν] '*all the heavens,*' cæles omnes penetrauit ascendendo, usque ad summum cælum,' Est.; ὑψηλότερος τῶν οὐρανῶν, Heb. vii. 26, compare ib. iv. 4. There is no necessity whatever to connect this expression with the 'seven heavens' of the Jews (comp. Wetst. on 2 Cor. xii. 2, Hofm. *Schriftb.* Vol. ii. 1, p. 387); the words, both here and in Heb. ii. cc., have only a simple and general meaning, and are well paraphrased by Bp. Pearson,—'*whatsoever heaven is higher than all the rest which are called heavens, into that place did He ascend,*' *Creed*, Art. vi. Vol. i. p. 320 (ed. Burton). ἵνα πληρώσῃ τὰ πάντα] '*in order that He might fill all things;*' more general purpose involved in the more special ἔδωκεν δόματα τοῖς ἀνθρώποις (ver. 8), though structurally dependent on the preceding participle. The subjunctive with ἵνα, after a past tense, is correctly used in the present case, to denote an act that still continues; see Herm. *Viger*, No. 350, and esp. Klotz, *Devar.* Vol. ii. p. 618, who has treated this and similar uses of the subj.

with ἵνα after preterites, with considerable acumen; for exx. see Gayler, *Partic. Neg.* p. 176, who has also correctly seized the general principle, 'subjunctivum usurpari si prævalet consilium, aut respectus ad eventum habendus,' p. 165. Great caution, however, must be used in applying these principles to the N. T., as the general and prevailing use of the subj. both in the N. T. and in later writers makes it very doubtful whether the finer distinction of mood was in all such cases

των τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

¹¹ Καὶ αὐτὸς

He appointed divers ministering orders, till we all come to the unity of faith, and in truth and love grow up into Christ, the head of the living body, the Church.

as the present distinctly felt and intended.

It is not necessary either to limit πάντα πληρῶν, the solemn predicate of the Deity (Jerem. xxiii. 22, see Schoettg. *Hor. Heb.* Vol. i. p. 775), to the gift of redemption (Rück.), or to confine the comprehensive τὰ πάντα to the faithful (Grot.), or to the church of Jews and Gentiles (Meier); the expression is perfectly unrestricted, and refers not only to the sustaining and ruling power (τῆς δεσποτείας αὐτοῦ καὶ ἐνεργείας, Chrys.), but also to the divine presence ('præsentia et operatione sua se ipso,' Beng.) of Christ. The doctrine of the ubiquity of Christ's *Body* derives no support from this passage (*Form. Concord.* p. 767), as there is here no reference to a diffused and ubiquitous corporeity, but to a pervading and energizing omnipresence; compare Ebrard, *Dogmatik*, § 390, Vol. II. p. 139, and notes on ch. i. 20. The true doctrine may perhaps be thus briefly stated:—Christ is perfect God, and perfect and glorified man; as the former he is present *everywhere*, as the latter he can be present *anywhere*; see Jackson, *Creed*, Book XI. 3, and comp. Stier, *Reden Jesu*, Vol. VI. p. 164.

11. καὶ αὐτός] 'and He,' 'jah silba,' Gothic; ἐμφατικῶς δὲ εἶπε τὸ, αὐτός, Theophyl. There is here no direct resumption of the subject of ver. 7, as if ver. 8—10 were merely parenthetical, but a regression to it, while at the same time the αὐτός is naturally and emphatically linked on to the αὐτός in the preceding verse. This return to a subject, without disturbing the harmony of the immediate connection or the natural sequence of thought, constitutes one of the high excellences, but at the same time one of the difficulties in the style of the great Apostle. ἔδωκεν] 'gave,'

'dedit,' Clarom., Vulg., al.; not merely Hebraistic (קָדַם, Olsh.), and equivalent to ἔδετο (Acts xx. 28, 1 Cor. xii. 28), 'dedit Ecclesiae id est posuit in Eccl.' (Est.), but in the ordinary and regular meaning of the word, and in harmony with ἔδωκεν, ver. 7, δόματα, ver. 8; comp. notes on ch. ii. 22. ἀποστόλους] 'Apostles,'—in the highest and most special sense; comp. notes on Gal. i. 1. The chief characteristics of an Apostle were an immediate call from Christ (compare Gal. i. 1), a destination for all lands (Matth. xxviii. 19, 2 Cor. xi. 28), and a special power of working miracles (2 Cor. xii. 12); see Eadie *in loc.*, who has grouped together, with proof texts, the essential elements of the Apostolate. προφήτας] 'Prophets,'—not only in the more special sense (as Agabus, Acts xi. 27), but in the more general one of preachers and expounders, who spoke under the immediate impulse and influence of the Holy Spirit, and were thus to be distinguished from the διδάσκαλοι; ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ Πνεύματος φθέγγεται ὁ δὲ διδάσκων ἐστὶν ὕπου καὶ ἐξ οἰκέας διανοίας διαλέγεται, Chrys. on 1 Cor. v. 28; see Thorndike, *Relig. Assemblies*, ch. v. 1 sq. Vol. I. p. 182 sq. (A. C. Libr.), and comp. notes on ch. ii. 20. εὐαγγελιστάς] 'Evangelists,'—not τοὺς τὸ εὐαγγέλιον γραψάντας (Æcum., Chrys. 2), but τοὺς εὐαγγελιζομένους (Chrys. 1), preachers of the Gospel who περιόοντες ἐκήρυττον (Theod.), and yet, as μὴ περιόοντες πανταχοῦ (Chrys.), were distinguished from the Apostles, to whom they acted as subordinates and missionaries; compare Acts viii. 14, and see Thorndike, *Relig. Assembl.* IV. 37, Vol. I. p. 176, ib. *Right of Church*, II. 30, Vol. I. p. 451, Hofm. *Schriftb.* Vol. II. 2, p. 249.

τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, ¹² πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ

ποιμένας καὶ διδασκάλους] *'Pastors and Teachers.'* It has been doubted whether these words denote different classes, or are different names of the same class. The absence of the disjunctive τοὺς δὲ (arbitrarily inserted in Syr. but altered in Syr.-Phil.) seems clearly to show that both ποιμ. and διδάσκ. had some common distinctions, — probably that of being *stationary* rather than *missionary*, οἱ καθήμενοι καὶ περὶ ἓνα τόπον ἡσυχολημένοι, Chrysost. — which plainly separated them from each of the preceding classes. Thus far they might be said to form one class; but that the individuals who composed it bore either or both names indifferently, is very doubtful. The ποιμένες (a term probably including ἐπίσκοποι and πρεσβύτεροι, Fritz. *Fritzsche. Opusc.* p. 43 sq.) might be, and perhaps always were διδάσκαλοι (comp. 1 Tim. iii. 2, Tit. i. 9, *Martyr. Polyc.* § 16, see Thorndike, *Relig. Assembl.* iv. 40, Vol. i. p. 170), but it does not follow that the converse was true. The χάρισμα of κυβέρνησις is so distinct from that of διδασκαλία, that it seems necessary to recognize in the διδάσκ. a body of men (scarcely a distinct class) who had the gift of διδασχά, but who were not invested with any administrative powers and authority; see esp. Hooker, *Eccles. Pol.* v. 78. 8, and compare Neander, *Planting*, Vol. i. p. 149 (Bohn).

12. πρὸς τὸν καταρτισμὸν κ. τ. λ.] *'with a view to the perfecting of the saints, for the work of ministration, for the building up of the body of Christ;'* more ultimate and more immediate end of the gifts specified in the preceding verse. It is extremely difficult to fix the exact shade of meaning which these prepp. are intended to convey. It seems clear, however, (a) that there is no 'trajection,' Grot.; — nor again (b) that the three

members are to be regarded as merely parallel, and *coördinately* dependent on ἔδωκε (ἐκαστος οἰκοδομεῖ, ἐκαστ. καταρτίζει, ἐκαστ. διακονεῖ, Chrys.), for πρὸς and εἰς must thus be regarded as synonymous (Syr., Goth., Arm.); and though St. Paul studied prepositional variations (see Winer, *Gr.* § 50. 6, p. 372), it still does not appear from the exx. usually cited that he did so except for the sake of definition, limitation, or presentation of the subject in a fresh point of view; see notes on *Gal.* i. 1. Moreover, as Mey. justly observes, the second member, εἰς ἔργον κ. τ. λ., would thus much more naturally and logically stand first. It also seems (c) nearly equally unsatisfactory, with Æth. (expressly; Vulg., Clarom., Copt. are equally ambiguous with the Greek), De W., al., to connect εἰς—εἰς closely with πρὸς, as we are thus compelled to give διακονία the less usual, and here (after the previous accurate definitions) extremely doubtful meaning of 'christliche Dienstleitung,' De W., 'genus omnium functionum in Ecclesiâ,' Aret.; see below. It seems, then (d) best and most consonant with the fundamental (ethical) meaning of the prepositions to connect εἰς—εἰς with ἔδωκε, and, — as εἰς, with the idea of destination, frequently involves that of attainment (see Jelf, *Gr.* § 625. 3, Krüger, *Sprachl.* § 68. 21. 5, and comp. Hand, *Tursell.* 'in,' III. 23, Vol. III. 23), — to regard εἰς—εἰς as two parallel members referring to the more immediate, πρὸς to the more ultimate and final purpose of the action; comp. Rom. xv. 2, ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν, which seems to admit a similar explanation, and see notes on *Philem.* 5. For distinctions between εἰς, πρὸς, and ἐπὶ see notes on 2 *Thess.* ii. 4, and between εἰς, πρὸς, and κατὰ, notes on *Tit.* i. 1. We may thus

σώματος τοῦ Χριστοῦ, ¹³ μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ,

paraphrase: 'He gave apostles, etc., to fulfil the work of the ministry and to build up the body of Christ, His object being to perfect his saints;' compare Hofm. *Schriftb.* Vol. II. 2, p. 109, where the same view is *practically* maintained. τὸν καταρτισμόν] 'the perfecting,' τὴν τελείωσιν, Theophyl.; comp. *κατάρτισις*, 2 Cor. xiii. 9; the nature of this (definite) perfecting is explained ver. 13. The *primary* (ethical) meaning of *καταρτίζειν*, 'reconcinnare' (Rost u. Palm, *Lex.* s. v.), appears only in Gal. vi. 1 (comp. notes); in all other passages in the N. T. of ethical reference (e. g. Luke vi. 40, 1 Cor. i. 10, 2 Cor. xiii. 11, Heb. xiii. 21, 1 Pet. v. 10), the *secondary* meaning, 'to make ἄριστος,' 'to make perfect, complete' (τελειοῦν, Hesych.), appears to be the prevailing meaning; compare *καταρτίζειν τρεῖς*, Diod. Sic. XIII. 70, see exx. in Schweigh, *Lex. Polyb.* s. v. Any allusion to 'the accomplishment of the number of the elect,' Pelag. (compare Burial Service), would here be wholly out of place.

ἔργον διακονίας] 'the work of (the) ministry;' scil. 'for the duties and functions of *διάκονοι* in the Church.' As the meaning of both these words has been unduly strained, we may remark briefly that *ἔργον* is not pleonastic (see Winer, *Gr.* § 65. 7, p. 541), or in the special sense of 'building' (compare 1 Cor. iii. 13), but has the simple meaning of 'business,' 'function' (1 Tim. iii. 1), — not 'res perfecta,' but 'res gerenda,' in exact parallelism with the use of *οἰκοδομή*. Again, *διακονία* is not 'service' generally, but, as its prevailing usage in the N. T. (Rom. xi. 13, 2 Cor. iv. 1, al.) and especially the present context suggest, 'spiritual service of an *official* nature;' see Meyer *in loc.*, Hofm. *Schriftb.* Vol. II. 2, p. 109. The absence of both

articles has been pressed (Eadie, Peile), but appy. unduly; *διακονία* may possibly have been left studiously anarthrous in reference to the different modes of exercising it alluded to in ver. 11, and the various spiritual wants of the Church (Hamm.); *ἔργον*, however, seems clearly definite in meaning, though by the principle of *correlation* (Middleton, *Art.* III. 3, 6) it is necessarily anarthrous in form. οἰκοδ. τοῦ σώματος] 'building up of the body,' parallel to, but at the same time more nearly defining the nature of the *ἔργον*. The article is not required (as with *καταρτ.*), as it was not any absolute, definite process of edifying, but edifying generally that was the object. The observation which some commentators make on 'the confusion of metaphors' is nugatory; as τὸ σῶμα τοῦ Χρ. has a distinct metaphorical sense, so has *οἰκοδομή*. On the nature of Christian *οἰκοδομή*, see Nitzsch, *Theologie*, § 39, Vol. I. p. 205.

13. μέχρι καταστήσωμεν] 'until we come to, arrive at;' specification of the time up to which this spiritual constitution was designed to last. Several recent commentators (Harl., Meyer, al.) notice the omission of ἄν as giving an air of less uncertainty to the subj.; see notes on Gal. iii. 19. As a general principle this is of course right (see Herm. *Partic.* ἄν, II. 9, p. 109 sq., Hartung, *Partik.* ἄν, 3, Vol. II. p. 291 sq.); we must be *cautious*, however, in applying the rule in the N. T., as the tendency of latter Greek to the nearly exclusive use of the subj., and esp. to the use of these temporal particles with that tense, without ἄν, is very discernible; see Winer, *Gr.* § 41. 3, p. 265. The use of the subj. (the mood of conditioned but objective possibility), not fut. (as Chrys.), shows that the *καταστῆναι* is represented

εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χρισ-

not only as the eventual, but as the *expected* and *contemplated* result of the *ἔδωκε*; see Scheuerl. *Synt.* § 36. 1, p. 393, Jelf, *Gr.* § 842. 2, and compare Schmalfeld, *Synt.* § 128, p. 280. This use of the subj. deserves observation.

The meaning of *κατανῶν* with *ἐπὶ* or *εἰς* (only the latter in the N. T.) has been unduly pressed; it has no necessary reference to former wanderings or diverse *starting-points* (Zanch., Vatabl. ap. Poli *Syn.*), but simply implies 'pervenire ad' ('occurrere,' Vulg., Clarom.), with ref. only to the place, person, or point arrived at; see notes on *Phil.* iii. 11, and compare exx. in Schweigh. *Lex. Polyb.* s. v.

οἱ πάντες] 'we all,' 'the whole of us;' scil. all Christians, implied in the *τῶν ἁγίων*, ver. 12. It is difficult to agree with Ellendt (*Lex. Soph.* s. v. *πᾶς*, III. 1, Vol. II. p. 519) in the assertion that in the *plural* the addition or omission of the article, 'cum sensus fert,' makes no difference. The distinction is not *always* obvious (see Middleton, *Art.* VII. 1), but may generally be deduced from the fundamental laws of the article.

εἰς τὴν ἐνότητα τῆς πίστεως] 'to the unity of the faith;' 'that oneness of faith' (Peile, see Wordsw.), which was the aim and object towards which the spiritual efforts of the various forms of ministry were all directed; *ἕως ἂν δειχθῶμεν πάντες μίαν* [rather, *τὴν μίαν*] *πίστιν ἔχοντες· τοῦτο γὰρ ἐστὶν ἐνότης πίστεως ὅταν πάντες ἐν ὧμεν, ὅταν πάντες ὁμοίως τὸν σύνδεσμον ἐπιγινώσκωμεν*, Chrys.

καὶ τῆς ἐπιγνώσεως κ. τ. λ.] 'and of the (true) knowledge of the Son of God;' further development, — not only faith in the Son, but saving knowledge of Him; the gen. *τοῦ υἱοῦ τοῦ Θεοῦ* being the gen. *objecti* (Winer, *Gr.* § 30. obs. p. 168), and belonging to both substantives. The *καὶ* is thus not 'exegetice positum'

(Calv.), but simply copulative; the former interpr. though grammatically admissible (see on *Gal.* vi. 16), would here be contextually untenable, as *πίστις* and *ἐπίγνωσις* (see notes on ch. i. 17) obviously convey different ideas (Mey.), and are terms by no means mutually explanatory; 'cognitio perfectius quiddam *fide* sonat,' Beng.

Such sentences as the present may serve to make us careful in obtruding too hastily on every passage the meaning of *πίστις* 'Ἰησοῦ Χρ.' alluded to on ch. iii. 12, and noticed in notes on *Gal.* ii. 16.

εἰς ἄνδρα τέλειον] 'to a perfect, full-grown, man;' metaphorical apposition to the foregoing member, the concrete term being probably selected rather than any abstract term (*ἡ τελειότερα τῶν δογμάτων* [better *τοῦ Χριστοῦ*] *γνώσις*, Theoph.), as forming a good contrast to the following *νήπιοι* (ver. 14, compare 1 Cor. xiii. 9), and as suggesting by its singular the idea of the complete unity of the holy personality further explained in the next clause, into which they were united and consummated. Instances of a similar use of *τέλειος* are cited by Raphel, *Annot.* Vol. II. p. 447; see esp. Polyb. *Hist.* v. 29. 2, where *παιδίον νήπιον* and *τέλειον ἄνδρα* stand in studied contrast to each other.

εἰς μέτρον κ. τ. λ.] 'to the measure of the stature of Christ's fullness,' i. e., 'of the fulness which Christ has,' *τοῦ Χρ.* being the gen. *subjecti*; see esp. notes ch. iii. 19, and on the accumulation of genitives, Winer, *Gr.* § 30. 3, obs. 1, p. 172; comp. 2 Cor. iv. 4. It is doubtful whether *ἡλικία* is to be referred (a) to *age* (John ix. 21, so clearly Matth. vi. 27), or (b) to *stature* (Luke xix. 3), both being explanations here equally admissible; see Bos, *Exercit.* p. 183. In the former case, *τοῦ πληρ. τ. Χρ.* will be the qualifying, or rather *characterizing* gen. (Scheuerl. *Synt.* § 16, 3,

τοῦ, ¹⁴ ἵνα μηκέτι ὤμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι

p. 115, and notes on ch. i. 10), and will more nearly define τῆς ἡλικ., — ‘the age when the fulness of Christ is received;’ in the latter the gen. is purely *possessive*. The antithesis (τέλειοι—νήπιοι) seems in favor of (a); still, — as both words are metaphorical, — as μέτρον is appropriately used in reference to ‘stature’ (see esp. Lucian, *Imag.* 6, cited by Wetst.; even in Hom. *Od.* xviii. 217, ἥβης μέτρ. is associated with the idea of *size*), and still more, as the separate words πλήρωμα, αὐξήσωμεν, etc., no less than the context ver. 16, all suggest ideas of *matured growth* in respect of *magnitude*, — the latter interpr. (b) seems most probable and satisfactory; so Syr., Goth. (‘vahstaus’), Copt. (*maiē*), appy. Æth., and our own Auth. Version. It has been considered a question whether the Apostle is here referring solely to *present* (Chrysost.), or to *future* life (Theod.). The mention of πίστις, and the tenor of ver. 14, 15, incline us to the former view; still it is probable (see Olsh.) that no special distinction was intended. St. Paul regards the Church as one; he declares its issue and destination as ἐνότης and τελειότης; on the realization of this, whensoever and wheresoever, the functions of the Christian ministry will cease.

14. ἵνα μηκέτι κ. τ. λ.] ‘in order that we may be no longer children;’ purpose contemplated in the limitation as to duration of the gifts specified in ver. 11 sq. The connection is not perfectly clear. Is this verse (a) *coördinate* with ver. 13, and *immediately* dependent on 11, 12 (Harl.), or (b) is it *subordinate* to it, and *remotely* dependent on ver. 11, 12? The latter seems most probable; ver. 13 thus defines the ‘terminus ad quem’ which characterizes the functions of the Christian ministry; ver. 14 explains the object, viz., our ceasing to be

νήπιοι, contemplated in the appointment of such a ‘terminus,’ and thence more remotely in the bestowal of a ministry so characterized; see Meyer *in loc.*, who has ably elucidated the connection.

For a sound sermon on this text in reference to the case of ‘Deceivers and Deceived,’ see Waterl. *Serm.* xxix. Vol. v. p. 717 sq. μηκέτι] ‘no longer;’ τὸ ‘μηκέτι’ δείκνυσσι πάσαι τοῦτο παθόντας, Chrys. This is not, however, said in reference to Ephesians only, but as the context (πάντες, ver. 13) suggests, in ref. to Christians generally. Eadie somewhat singularly stops to comment on the use of ‘μηκέτι not οὐκέτι;’ surely to ἵνα in its present sense, ‘particula *μη* consentanea est,’ Gayler, *Partik. Neg.* p. 168. κλυδωνιζόμενοι] ‘tossed about like waves’ (‘usvagidai’ Goth., compare Syr., Arm.), — not ‘by the waves.’ Stier, assuming the latter to be the true meaning of the pass. (‘metaphor from a ship lying at hull,’ Bramh. *Catching Lev.* ch. 3, Vol. iv. p. 592), adopts the middle (comp. ‘fluctuantes,’ Vulg.) to avoid the then incongruous κλυδ. ἀνέμῳ. The exx. however, adduced by Wetst. and Krebs, viz., Aris-tæn. *Epist.* i. 27, κλυδωνιζεσθαι ἐκ τοῦ πῶδου, Joseph. *Antiq.* ix. 11. 3, παρασ-sόμενος καὶ κλυδωνιζόμενος, confirm the passive use and the former meaning; comp. James i. 6. ἀνέμῳ τῇς διδασκαλίας] ‘wave of doctrine.’ The article does not show ‘the prominence which teaching possessed in the Church’ (Eadie), but specifies διδασκαλία in the abstract, every kind and degree of it; see Middleton, *Art.* v. 1, p. 89 sq. (ed. Rose). On the apparent distinction between διδασκαλία and διδαχή, see on 2 Tim. iv. 2.

ἐν τῇ κυβείῳ κ. τ. λ.] ‘in the sleight of men,’ — of men, not the faith and knowledge of the Son of God, ver. 13. Ἐν may be plausibly

παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνδρώπων, ἐν


considered instrumental (Arm., Mey.); as, however, this would seem pleonastic after the instrumental, or what Krüger (*Sprachl.* § 48. 151 sq.) more inclusively terms the *dynamic* dat. ἀνέμῳ (see Heb. xiii. 9), and would mar the seeming parallelism with ἐν ἀγάπῃ (ver. 15), the prep. appears rather to denote the *element*, the evil *atmosphere*, as it were, in which the varying currents of doctrine exist and exert their force; so Clarom., Vulg., Copt., Æth.-Pol., and perhaps Goth., but see De Gabel. *in loc.*

The term κυβεία (כִּיבְיָא Heb.), properly denotes 'playing with dice' (Plato, *Phædr.* 274 D, πεττέας καὶ κυβείας, see Xen. *Mem.* i. 3. 2), and thence, by an easy transition, 'sleight of hand,' 'fraud' (πανουργία, Suid.; comp. κυβεύειν, Arrian, *Epict.* ii. 19, iii. 21, cited by Weist.); ἴδιον δὲ τῶν κυβενόντων τὸ τῆδε κἀκείσε μεταφέρειν τοὺς ψήφους καὶ πανούργως τοῦτο ποιεῖν, Theod.; see Suicer, *Thesaur.* s. v. Vol. ii. p. 181, Schoettg. *Hor. Heb.* Vol. i. p. 775.

ἐν πανουργίᾳ πρὸς κ. τ. λ.] 'in craftiness tending to the deliberate system of error,' 'in astutiâ ad circumventionem erroris,' Vulg.; appositional and partly explanatory clause to the foregoing. The Auth. Ver. (comp. Syr.) is here too paraphrastic, and obscures the meaning of both πρὸς καὶ μεθοδεῖα. The former is not equivalent to κατὰ, Rück., 'with,' Peile, but denotes the *aim*, the *natural tendency*, of πανουργία (compare notes on Tit. i. 1); the μεθοδεῖα τῆς πλ. is that which πανουργία has in view (compare πρὸς τὸν καταρτ. ver. 12), and to which it is readily and naturally disposed. As πανουργία is anarthrous, the omission of the art. before πρὸς (which induces Rück. incorrectly to refer the clause to φερόμενοι) is perfectly regular; see Winer, *Gr.* § 20. 4, p. 126.

The somewhat rare term μεθοδεῖα, a δὲς λεγόμεν. in the

N. T. (see ch. vi. 11), must have its meaning fixed by μεθοδεύω. This verb denotes, 'the pursuit, etc., of a settled plan' — (a) honestly (Diod. Sic. i. 81, μ. τὴν ἀληθειαν ἐκ τῆς ἐμπειρίας), or (b) dishonestly (Polyb. *Fr. Hist.* xxxviii. 4. 10), and hence comes to imply 'deception,' 'fraud,' with more or less of *plan* (2 Sam. xix. 27); comp. Chrys. *on Eph.* vi. 11, μεθοδεύσαι ἐστι τὸ ἀπατῆσαι καὶ διὰ συντόμου (μηχανῆς Sav.) ἐλεῖν; see also Münthe, *Obs.* p. 367. Thus then μεθοδεῖα is 'a deliberate planning or system,' (Peile; τὴν μηχανὴν ἐκάλεσεν, Theod.), the further idea of 'fraud' (τέχνην ἢ δόλος, Suid., ἐπιβουλὴ, Zonar.) being here expressed in πλάνης; see Suicer, *Thesaur.* s. v. Vol. ii. p. 329. The reading is doubtful; Tisch. (ed. 7) adopts the form μεθοδιαν with B¹D¹FG KL; and several mss., but appy. on insufficient authority; changes in orthography which may be accounted for by itacism or some mode of erroneous transcription must always be received with caution; comp. Winer, *Gr.* § 5. 4, p. 47. πλάνης has not here (nor Matth. xxvii. 64, 2 Thess. ii. 11) the active meaning of 'misleading' (De W., compare

Syr.  [ut seducant], nor even necessarily that of 'delusion' (Harl.), but its simple, classical, and regular meaning, 'error' — 'erroris,' Vulgate, 'airzeins,' Goth. The gen. is obviously not the gen. *objecti* (Rück.), but *subjecti*, — it is the πλάνη which μεθοδεύει, — and thus stands in grammatical parallelism with the preceding gen. τῶν ἀνδρ. The use of the article must not be overlooked; it serves almost to personify πλάνη, not, however, as metonymically for 'Satan' (Bengel), but as 'Error' in its most abstract nature, and thus renders the contrast to ἡ ἀλήθεια implied in ἀληθεύοντες, more forcible and significant.

πανουργία πρὸς τὴν μεθοδείαν τῆς πλάνης, ¹⁵ ἀληθεύοντες δὲ ἐν

15. ἀληθεύοντες δέ] ‘*but holding the truth, walking truthfully* ;’ participial member attached to αὐξήσωμεν, and with it grammatically dependent on ἵνα (ver. 14), — the whole clause, as the use of δέ (after a negative sentence) seems distinctly to suggest (comp. Hartung, *Partik.* δέ, 2. 11, Vol. 1. p. 171), standing in simple and direct opposition to the whole preceding verse (esp. to the concluding πλάνῃ, De W.), without, however, any reference to the preceding negation, which would rather have required ἀλλὰ; see esp. Klotz, *Devar.* Vol. 11. p. 3, 361, Donalds. *Cratyl.* § 201. The meaning of ἀληθεύειν is somewhat doubtful. On the one hand, such translations as ‘*veritati operam dare*’ (Calv.) and even ‘*Wahrheit festhalten*’ (Rück.) are lexically untenable (see Rost u. Palm, *Lex.* s. v. ἀληθ. Vol. 1. p. 97); on the other, the common meaning, ‘*veritatem dicere*’ (Gal. iv. 16), seems clearly exegetically unsatisfactory. It is best then to preserve an intermediate sense, ‘*walking in truth*’ (Olsh.) or (to preserve an antithesis in transl. between πλάνης and ἀληθ.) ‘*holding the truth*,’ Scholeff. (*Hints*, p. 100), — which latter interpr., if ‘*holding*’ be not unduly pressed, is almost justified by Plato, *Theæt.* 202 B, ἀληθεύειν τὴν ψυχὴν [‘*verum sentire*, Ast] περὶ αὐτό; so in effect, but somewhat too strongly, Vulg., Clarom., Goth., ‘*veritatem facientes*,’ and sim. Copt.

ἐν ἀγάπῃ] The connection of these words has been much discussed. Are they to be joined — (a) with the participle (Syr., Æth., Theoph., Œcum.), or — (b) with the finite verb (Theod., — who, however, omits ἀληθ., and appy. Chrys., τῇ ἀγάπῃ συνδεδεμένοι)? It must fairly be conceded that the order, the parallelism of structure with that of ver. 14, and still more the vital association between love and the truest

form of truth (see Stier *in loc.*), are arguments of some weight in favor of (a); still the absence of any clear antithesis between ἐν ἀγ. and either of the preposit. clauses in ver. 14 forms a *negative* argument, and the concluding words of ver. 16 (whether ἐν ἀγ. be joined immediately with αὐξῆσιν ποιεῖται Mey., or with οἰκοδομῆν) supply a *positive* argument in favor of (b), of such force, that this latter connection must be pronounced the more probable, and certainly the one most in harmony with the context; compare ch. i. 4. The order may have arisen from a desire to keep αὐτὸν as near as possible to its relative.

εἰς αὐτόν] ‘*into Him*,’ Auth. Ver.; εἰς not implying merely ‘*in reference to*’ (Mey.), — a frigid and unsatisfactory interpretation of which that expositor is too fond (comp. notes on Gal. iii. 27), nor ‘*for*’ (Eadie), nor even simply ‘*unto*,’ ‘*to the standard of*’ (Conyb.; comp. εἰς ἄνδρα τέλειον, ver. 13), but retaining its fuller and deeper theological sense ‘*into*,’ so that αὐξ. with εἰς conveys both ideas, ‘*unto and into*.’ The growth of Christians bears relation to Christ both as its centre and standard; while the limits of that growth are defined by ‘*the stature of the fulness of Christ*,’ its centre is also, and must be, *in Him*; comp. some profound remarks in Ebrard, *Dogmatik*, § 445 sq.

τὰ πάντα] ‘*in all the parts in which we grow*’ (Mey.), ‘*in all the elements of our growth*;’ the article being thus most simply explained by the context. It now need scarcely be said that no ‘*supplement of κατὰ*’ (Eadie, Stier) is required; τὰ πάντα is the regular accus. of what is termed the *quantitative* object (Hartung, *Casus*, p. 46), and serves to characterize the *extent* of the action; see Madvig, *Gr.* § 27, Krüger, *Sprachl.* § 46. 5. 4.

ὅς ἐστιν κ. τ. λ.] ‘*who is the Head, even*

ἀγάπη αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός, ¹⁶ ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συνβιβαζόμε-

Christ. There is here neither transposition (Grot., comp. Syr.), nor carelessness of construct. for εἰς αὐτὸν τὸν Χρ. (Pisc.). Instead of the ordinary form of simple, or what is termed *parenthetic* apposition (see exx. Krüger, *Sprachl.* § 57. 9), the Apostle, not improbably for the sake of making ἐξ οὗ, ver 16, perfectly perspicuous (De W.), adopts the relational sentence, with the structure of which the apposition is *assimilated*; see exx. Winer, *Gr.* § 48. 4, p. 424 (ed. 5), and Stalb. *Plat. Apol.* 41 A. The reading is somewhat doubtful; *Rec.* prefixes the art. to Χρ. with DEFGKL; most mss.; Chrys., Theod. (*De Wette, Mey.*), — but appy. on authority inferior to that for its omission, viz. ABC, 3 mss.; Did., Bas., Cyr., al. (*Lachm., Tisch., Alf.*). Internal arguments cannot safely be urged, as the preponderance of instances of *real* omission (53) over those of insertion (31) is not very decided; see the table drawn up by Rose in his ed. of Middleton, *Gr. Art.* Append. II. p. 490 sq., and Gersdorf, *Beiträge*, III. p. 272 sq. Under any circumstances the position of the word at the end of the verse gives it both force and emphasis.

16. ἐξ οὗ] ‘from whom,’ Auth., ‘ex quo,’ Syr., Vulgate, Clarom., — not ‘in quo,’ Æth. (both); ἐξ οὗ, as the instructive parallel, Col. ii. 19, clearly suggests, being joined with αὐξήσιν ποιεῖται, and ἐκ, with its proper and primary force of *origin, source*, denoting the *origin*, the ‘fons augmentationis,’ Beng.; see notes on Gal. ii. 16. It is not wholly uninteresting to remark that the force of the metaphor is enhanced by the *apparent* physiological truth, that the energy of vital power varies with the distance from the head; see Schubert, *Gesch. der Seele*, § 22, p. 270 (ed. 1). συναρμο-

λογούμενον] ‘being fitly framed together;’ pres. part., the action still going on; see notes ch. ii. 21. συνβι-

βαζόμενον] ‘compacted,’

[et colligatur] Syr., ‘connexum,’ Vulg., Clarom., ‘gagahaflīḏ,’ Goth., — or more literally and with more special reference to derivation [βλ., βαίνω], ‘put together;’ compare Col. ii. 19, and in a figurative sense, Acts ix. 22, xvi. 10. The difference of meaning between συναρμ. and συνβ. has been differently stated. According to Bengel, the first denotes the *harmony*, the second the *solidity* and firmness of the structure. Perhaps the more exact view is that which the simple meanings of the words suggest, viz., that συνβ. refers to the *aggregation*, συναρμ. to the *inter-adaptation* of the component parts. The external authority for the form συνβιβ. [AB(?)CD¹FG] is appy. sufficient to warrant the adoption of this less usual form; see Tisch. *Prolegom.* p. XLVII.

διὰ πάσης ἀφ᾽ ἧς] ‘by means of every joint,’ ‘per omnem juncturam,’ Vulg., Clarom., and sim. all the ancient Vv. Meyer still retains the interpr. of Chrys., Theod., ἀφ᾽ ἧς = αἰσθησις, and connects the clause with αὐξ. ποιεῖται; but the parallel passage, Col. ii. 19, τῶν ἀφῶν καὶ συνδέσμων (observe esp. the omission of the 2d article, Winer, § 19. 4) leaves it scarcely doubtful that the meaning usually assigned (comp. Athen. III. 202 E, Plut. Anton. 27) is correct, and that the clause is to be connected with the participles.

τῆς ἐπιχορηγίας] ‘of the (spiritual) supply;’ the article implying the specific ἐπιχορ. which Christ supplies, τῆς χορηγίας τῶν χαρισμάτων, Chrysost.; on the meaning of the word compare notes on Gal. iii. 5. The gen. is not the gen. of *apposition* (Rück., Harl.), nor a mere

νον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

Hebraistic genitive of *quality*, 'joint of ministry' = 'ministering joint' (Peile, Green, *Gramm. N. T.* p. 264; compare Winer, *Gr.* § 34. 3. b), but a kind of gen. *definitivus*, by which the predominant use, purpose, or destination of the ἀφή is specified and characterized; see Heb. ix. 21, σκεύη τῆς λειτουργίας, and compare the exx. cited by Winer, *Gr.* § 30. 2, β, p. 170. The suggestion of Dobree (*Advers.* Vol. i. p. 573), partly adopted by Scholef., that ἐπιχ. may be 'materia suppeditata,' is not very satisfactory or tenable; see Phil. i. 19.

κατ' ἐνέργειαν κ. τ. λ.] 'according to energy in the measure of (sc. commensurate with) each individual part;' τῷ μὲν δυναμένῳ πλέον δέξασθαι, πλέον, τῷ δὲ ἐλάττω, ἐλαττον, Chrys. These words may be connected either (a) with ἐπιχορηγίας, — the omission of the art. is no objection (Rück.), as ἡ ἐπιχ. κατ' ἐνέργ. may form one idea (Winer, *Gr.* § 20, 2, p. 123), or (b) with the participles, or yet again (c) with the finite verb. As the expressions of the clause far more appropriately describe the *nature of the growth* than either the mode of compaction or the degree of the supply, the latter construction is to be preferred. Κατ' ἐνέργ. is then a modal predication, appended to ποιεῖται, defining the *nature of the αὔξησις*; this growth is neither abnormal nor proportionless, but is regulated by a vital power which is proportioned to the nature and extent of the separate parts. Dobree (*Advers.* Vol. i. p. 573) strongly condemns this translation, but, as it would seem, without sufficient reason. His own translation, which connects κατ' ἐνέργ. with ἐνὸς ἐκ. μέρ. and isolates ἐν μέτρῳ, impairs the force of the deep and consolatory truths which the ordinary connection suggests. For a

good practical application see Eadie *in loc.*

The reading μέλους is fairly supported [AC; Vulg., Copt., Syr., al.; Cyr., Chrys., al.], but is appy. rightly rejected by most recent editors, as a gloss on μέρους suggested by the preceding σῶμα and the succeeding σώματος.

τὴν αὔξ. τοῦ σώματος ποιεῖται] 'promotes, carries on, the growth of the body,' — σώματος being probably added for the sake of perspicuity, and so practically taking the place of the reciprocal pronoun; comp. Winer, *Gr.* § 22. 2, p. 130, Krüger, Xenoph. *Anab.* p. 27. Stier, perhaps not incorrectly, finds in the repetition of the noun an enunciation of a spiritual truth, echoed by ἑαυτοῦ, — that the body makes increase of *the body*, and so is a living organism; — that its growth is not due to aggregations from without, but to vital forces from within; comp. Harless.

The middle ποιεῖται is perhaps not to be insisted on as confirming this (Alf.), this form appy. being not so much reflexive (Wordsw.), as *intensive* and indicative of the energy with which the process is carried on; see Krüger, *Sprachl.* § 52. 7. 1; compare Donalds. *Gr.* 432. 2. εἰς οἰκοδομὴν ἐν ἀγ.] 'for building up of itself in love;'

سَلَامًا فِي الْمَحَبَّةِ

[ut in caritate perficiatur ædificium ejus] Syr. end and object of the αὔξησιν ποιεῖται; love is the element in which the edification takes place. Meyer connects ἐν ἀγάπῃ with αὔξησιν ποιεῖται, to harmonize with ver. 15, but without sufficient reason, and in opp. to the obvious objection that αὔξησιν ποιεῖται is thus associated with two limiting prepositional clauses, and the unity of thought proportionately impaired; comp. Alf. *in loc.*

Do not walk as darkened, hardened, and feelingless heathens. Put off the old, and put on the new man.

¹⁷ Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ λοιπὰ

17. τοῦτο οὖν λέγω] 'This, I say then;' this, sc. what follows; connecting the verse with the hortatory portion commenced ver. 1—3, by resumption on the negative side (μηκέτι περιπατεῖν) of the exhortation previously expressed on the positive side, ver. 1—3 (παρακ. ἀξίως περιπατήσαι), but interrupted by the digression, ver. 4—16; πάλιν ἀνέλαβε τῆς παραινέσεως τὸ προσήμιον, Theod. On this resumptive force of οὖν, see Klotz, *Devar.* Vol. II. p. 718, and notes on *Gal.* iii. 5. The illative force advocated by Eadie after Meyer (ed. 1), is here improbable, and rightly retracted by Meyer (ed. 2); comp. Donalds. *Gr.* § 548. 31. μαρτύρομαι ἐν Κυρίῳ] 'testify, solemnly declare, ('quasi testibus adhibitis') in the Lord,' — not 'per Dominum,' (μάρτυρα δὲ τὸν Κύριον καλῶ, Chrysost.; see Fritz. *Rom.* ix. 1, Vol. II. p. 241), nor even as specifying the authority upon which ('tanquam Christi discipulus,' Fritz. *Rom.* Vol. II. p. 84), but, as usual, defining the element or sphere in which the declaration is made; compare *Rom.* ix. 1, ἀλήθειαν λέγω ἐν Χρ.; 2 Cor. ii. 17, ἐν Χρ. λαλοῦμεν (scarcely correctly translated by Fritz. 'ut homines cum Christo nexi'), 1 Thess. iv. 1, παρακαλοῦμεν ἐν Κυρίῳ, and see notes in *loc.* By thus sinking his own personality, the solemnity of the Apostle's declaration is greatly enhanced. On this use of μαρτ. see notes on *Gal.* v. 3, and compare Raphael, *Annot.* Vol. II. p. 478, 595. μηκέτι ὑμᾶς περιπατεῖν] 'that ye no longer (must) walk;' subject and substance of the hortatory declaration; see *Acts* xxi. 21, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα. In objective sentences of this nature (see esp. Donalds. *Gr.* § 584 sq.) the infinitive frequently involves the same conception that would have been expressed in the direct sentence by the

imperative, and is usually (but incorrectly) explained by an ellipsis of δεῖν; see Winer, *Gr.* § 45. 2, p. 371, Lobeck, *Phryn.* 753 sq., and compare Heindorf on Plato, *Protag.* 346 B. καὶ τὰ λοιπὰ ἔθνη] 'the rest of the Gentiles also;' with tacit reference to their own former state when unconverted; the καὶ introducing a comparison or gentle contrast between the emphatically expressed ὑμᾶς and the ἔθνη, of which but lately they formed a part; see notes on verses 4, 32, and on *Phil.* iv. 12. The term λοιπὰ is here rightly used, as the Ephesians, though Christians, still fell under the general denomination of Gentiles; it serves also to convey a hint reminding them what they once were, and what they now ought not to be; see Wolf in *loc.* The external authority for striking this last word (λοιπὰ) out of the text [*Lachm.* with ABD¹FG; 5 mss., Clarom., Sang., Aug., Boern., Vulg., Copt., Sahid., Æth. (both); Clem., Cyr., al.] is rather strong; still as the probability of its being left out from being imperfectly understood, seems so much greater than the probability of its being a conformation to ch. ii. 3 (Mill, in *loc.*, and *Prolegom.* p. LX), we may perhaps safely retain the adjunct with D²D³EKL; great majority of mss.; Syr. (both), Goth., al.; Chrys., Theod. (*Tisch.* ed. 2 and 7, Alf., al.). ἐν ματαιότητι κ. τ. λ.] 'in the vanity of their mind;' sphere of their moral walk; comp. *Rom.* i. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. Chrys. rightly explains the words by τὸ περὶ τὰ μάταια ἡσυχάζειν, but is probably not correct in restricting them to idolatry, as μάταιος and ματαιῶν do not necessarily involve any such reference; compare Fritz. *Rom.* Vol. I. 65. The reference seems rather to that general nothingness and depravation of the νοῦς

ἔζη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ¹⁸ ἔσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ διὰ τὴν ἄγνοϊαν

(the higher moral and intellectual element), which was the universal characteristic of heathenism; see Usteri, *Lehrb.* i. 3, p. 35 sq., and notes on 1 *Tim.* vi. 5, 2 *Tim.* iii. 8.

18. ἔσκοτισμένοι ὄντες] ‘being darkened:’ participial clause defining their state, and accounting for the preceding assertion (see Donalds. *Gr.* § 616); ἔσκοτ. (opp. to πεφωτισμένοι, ch. i. 18; comp. Rom. i. 21, xi. 10, 1 *Thess.* v. 4) referring to their state of moral darkness, and ὄντες (rightly referred by *Tisch.*, *Lachm.*, to ἔσκοτ., not to ἀπηλλ. [Eadie], — a punctuation which mars the emphatic parallelism of the initial perf. participles) marking, somewhat pleonastically after the perf. part., its permanent and enduring state; comp. Winer. *Gr.* § 45. 5. p. 311. The apparently conjugate nature of the clauses (comp. ὄντες—οὔσαν) has led Olsh. and others to couple together ἔσκοτ. κ. τ. λ. and διὰ τὴν ἄγν. as relating to the intellect, ἀπηλλ. κ. τ. λ. and διὰ τὴν πῶρ. as relating to the feelings. This, however, though at first sight plausible, will not be found logically satisfactory. The being ἔσκοτ. κ. τ. λ. could scarcely be said to be the consequence of their ἄγνοια (‘ignorance’ simply, Acts iii. 17, xvii. 30, and appy. 1 *Pet.* i. 14), but rather *vice versa*, whereas it seems perfectly consistent to say that their alienation was caused by their ignorance, and still more by the ensuing πῶρσις. Hence the punctuation of the text. The reading ἔσκοτισμένοι is not perfectly certain; the more classical ἔσκοτωμένοι is found in AB; Ath. (*Lachm.*, *Tisch.* ed. 7), but has not sufficient support to warrant its being received in the text.

τῇ διανοίᾳ] ‘in their understanding,’ ‘in their higher intellectual nature,’ διεξοδος λογική (Orig.; comp. Beck,

Seelenl. ii. 19, p. 58); see ch. i. 18, ii. 3, and Joseph. *Antiq.* ix. 4. 3, τὴν διανοίαν ἐπεσκοτισμένους. The dat. (‘of reference to’) denotes the particular sphere to which the ‘darkness’ is limited; see notes on *Gal.* i. 22, Winer. *Gr.* § 31. 3, p. 244. The distinction between this dat. and the acc., as in Joseph. *l. c.*, is not very easy to define, as such an accus. has clearly some of the limiting character which we properly assign to the dat.; see Hartung, *Casus*, p. 62. Perhaps the acc. might denote that the darkness extended over the mind, the dat. that it has its seat in the mind; see Krüger, *Sprachl.* § 46. 4. 1.

ἀπηλλοτριωμένοι] ‘being alienated from,’ ἀλλότριον καθεστῶτες, Theod.-Mops.; see notes on ch. ii. 12. τῆς ζωῆς τοῦ Θεοῦ] ‘from the life of God.’ This is one of the many cases (see Winer, *Gr.* § 30. 1. obs. p. 168) where the nature of the gen., whether *objecti* or *subjecti*, must be determined solely from exegetical considerations. As ζωῆ appears never to denote ‘course of life’ (e. g. τὴν ἐν ἀρετῇ ζωὴν Theod.) in the N. T., but ‘the principle of life’ as opp. to θάνατος (comp. Trench, *Syn.* § xxvii), τοῦ Θεοῦ will more naturally be the gen. *subj.* or *auctoris*, ‘the life which God gives:’ comp. δικαιοσύνη Θεοῦ, Rom. i. 17 with δικ. ἐκ. Θ., Phil. iii. 9. It is, however, probable that we must advance a step farther, and regard the gen. as *possessive*. This (unique) expression will then denote not merely the παλιγγενεσία, but in the widest doctrinal application, ‘the life of God’ in the soul of man; comp. Olsh. and Stier *in loc.*, and see esp. the good treatise on ζωὴ in Olsh. *Opusc.* τὴν οὔσαν ἐν αὐτοῖς seems intended to point out the indwelling, deep-seated nature of the ἄγνοια, and to form a sort of parallelism

τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, ¹⁹ οὔτι-
νες ἀπηλληγότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν

to τῆς καρδ. αὐτῶν. Meyer (compare Peile) conceiving that the words indicate the subordination of διὰ τὴν πώρ. to διὰ τὴν ἄγν. removes the comma after αὐτοῖς. This is certainly awkward: St. Paul's more than occasional use of co-ordinate clauses (e. g. Gal. iv. 4) leads us to regard both members as dependent on ἀπηλλ. (Orig.), and structurally independent of each other, though, as the context seems to suggest, the latter may be considered slightly explanatory of the former, and (like ἀπηλλ.) expressive of a state naturally consequent; see esp. Orig. in Cram. *Caten.* p. 175. πώρωσιν] 'callousness,' 'hardness,' — not 'cæcitatē,' Syr. (both), Clarom., Vulg., Æth. (both), Arm. (Suid. πώρωσις, ἡ τυφλωσις), but 'obdurationem' Copt. (*thōm*, — which however includes both significations), 'daubipos,' Goth., — ἡ ἐσχάτη ἀναλγησία, Theod. The word πώρωσις is not derived from παρός 'cæcus' ('vox, ut videtur, a grammaticis ficta,' Fritz. *Rom.* xi. 7, Vol. II. p. 452), and certainly not from πόρος (*διαφράττειν*), as appy. Chrys., but from πῶρος, 'tuffstone,' and thence from the similarity of appearance, a 'morbid swelling' (Aristot. *Hist. An.* III. 19), the 'callus' at the extremity of fractured bones (Med. Writers). The adjct. παρός, in the sense of ταλαίπωρος (Hesych.), is cognate with πηρός, and derived from ΠΑΩ, πάσχω; comp. Phavor. *Eclog.* 150. b, p. 396 (ed. Dind.).

19. οὔτινες] 'who as men;' explanatory force of οὗσις; see notes on Gal. ii. 4, iv. 24. ἀπηλληγότες] 'being past feeling,' Auth., — an admirable translation. The use of the semi-technical term πώρωσις, suggests this appropriate continuation of the metaphor. There is then no reference to mere 'desperatio,' comp. Polyb. *Hist.* ix. 40. 9, ἀπαλοῦντες ταῖς ἐλπίσι, and exx. in Raphael, *An-*

not. Vol. II. p. 479), as Syr., Vulg., Goth., — but possibly with the reading of D E, al. ἀπηλλικότες, — nor even to that feelingless state which is the result of it (Cicero, *Epist. Fam.* II. 3, 'desperatione obduruisse ad dolorem,' aptly cited by Beng.), but, as the context shows, to that moral apathy and deadness which supervenes when the heart has ceased to be sensible of the 'stimuli' of the conscience; τὸ δὲ ἀπηλληγότες ὥσπερ τῶν ἀπὸ πάθους τινὸς μέρη πολλάκις τοῦ σώματος νενεκρωμένων, οἷς ἄλγος οὐδὲν ἐκεῖθεν ἐγγίγνεται, Theod.-Mops. The gloss of Theoph. κατερῥαθυμηκότες (compare Chrys.), adopted by Hamm. on *Rom.* i. 29, but here appy. retracted, is untenable, as it needlessly interrupts the continuity of the metaphor. ἐαυτοὺς] 'themselves,' as Meyer well says, with frightful emphasis. It has been observed by Chrys. and others that there is no opposition here with *Rom.* i. 26, παρέδωκεν αὐτοὺς ὁ Θεός. The progress of sin is represented under two aspects, or rather two stages of its fearful course. By a perverted exercise of his free-will, man plunges himself into sin; the deeper demerision in it is the judicial act (no mere συγχώρησις, Chrys.) of God; compare Wordsw. *in loc.* τῇ ἀσελγείᾳ] 'Wantonness.' On the meaning and derivation of this word, see notes on Gal. v. 19, and comp. Trench, *Synon.* § XVI.

εἰς ἐργασίαν] 'to working;' conscious object of the fearful self-abandonment: ἐργασ., φησὶν, ἔδεικτο τὸ πρᾶγμα. . . ὅρας πῶς αὐτοὺς ἀποστρεφεῖ συγγνώμης, Chrys. πάσης] 'of every kind,' whether natural or unnatural; μοιχεία, πορνεία, παιδεραστία, Chrys. As St. Paul most commonly places πᾶς before, and not, as here, after the abstract (anarthrous) subst., it seems proper to express in transl. the full force of πάσης:

ἀκαθαρσίας πάσης ἐν πλεονεξία. ²⁰ ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε
τὸν Χριστόν, ²¹ εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε

comp. notes ch. i. 8. ἐν πλεονεξία] 'in (not 'with') covetousness;' ἐν marking the condition, the prevailing state or frame of mind in which they wrought the ἀκαθ. The word πλεονεξία ('amor habendi,' Fritz., 'boni alieni ad se redactio,' Beng. on Rom. i. 29), is here explained by Chrysostom and several Greek Ff. (see Suicer, *Thesaur.* Vol. II. p. 750), followed by Hammond (in a valuable note on Rom. i. 29) and by Trench, *Synon.* xxiv., as ἀμετρία, 'immoderate, inordinate desire.' In support of this extended meaning the recital of πλεονεξία with sins of the flesh, 1 Cor. v. 11, Eph. v. 3, Col. iii. 5, is popularly urged by Trench and others, but appy., as a critical examination of the passages will show, without full conclusiveness. For example, in 1 Cor. v. 10, τοῖς πόρνοις ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν (*Tisch.*, *Lachm.*), the use of the disjunct. ἢ between πόρν. and πλεον. opp. to the conjunct. καὶ between πλεον. and ἄρπ., and esp. the omission of the art. before ἄρπ. (*Winer*, *Gr.* § 19. 4. d, p. 116) tend to prove the very reverse. Again, in Eph. v. 3, πορνεία is joined with ἀκαθαρσία by καὶ, while πλεονεξ. is disjoined from them by ἢ; see notes. Lastly, in Col. iii. 5, the preceding anarthrous, unconnected nouns, πορν., ἀκαθ., πᾶθ., have no very close union with καὶ τὴν πλεονεξίαν κ. τ. λ., from which, too, they are separated by ἐπιθυμίαν κακὴν; see notes *in loc.* While, therefore, we may admit the deep significance of the spiritual fact that this sin is mentioned in connection with strictly carnal sins, we must also deny that there are grammatical or contextual reasons for obliterating the idea of *covetousness* and *self-seeking*, which seems bound up in the word; see esp. Müller, *Doctr. of Sin*, I. 1. 3. 2, Vol. I. p. 169 (Clark).

20. ὑμεῖς δὲ] 'But you;' with distinct and emphatic contrast to these unconverted and feelingless heathen. οὐχ οὕτως ἐμάθετε] 'did not thus learn Christ;'—but on principles very different; the οὕτως obviously implying much more than is expressed ('litotes'); τὰ τοῦ δεσπότου Χριστοῦ παντάπασιν ἐναντία, Theodoret. This use of μανθ. with an accus. personæ is somewhat difficult to explain, and is probably unique. Raphael (*Annot.* Vol. II. p. 480) cites Xenoph. *Hell.* II. 1. 1, but the example is illusory. The common interpr. Χριστὸς = 'doctrine Christi' (Grot., Turner) is frigid and inadmissible, and the use of ἐμάθετε in the sense of 'learnt to know,' scil. 'who He is and what He desires' (Rück.), has not appy. any lexical authority. We can only then regard Χρ. as the object which is learnt (or heard, ver. 21), the content of the preaching, so that the hearer, as it were, 'takes up into himself and appropriates the person of Christ Himself' (Olsh.); comp. the similar but not identical expression, παραλαμβάνειν τὸν Χριστὸν Ἰησ., Col. ii. 6; see notes *in loc.*

21. εἶγε] 'if indeed,' 'tū certe si;' not 'since,' Eadie; see notes, ch. ii. 2, Hartung, *Partik.* Vol. I. p. 407 sq. The explanation of Chrysost. οὐκ ἀμφιβάλλοντος ἐστὶ, ἀλλὰ καὶ σφόδρα διαβεβαιουμένου, is improved on by Œcum., ὥσει εἶπεν, ἀμφιβάλλω γὰρ εἴ τις τὸν Χρ. ἀκούσας καὶ διδαχθεὶς ἐν αὐτῷ τοιαῦτα πράττει. αὐτὸν ἠκούσατε] 'ye heard HIM;' αὐτὸν being put forward with emphasis;—'if indeed it was Him, His divine voice and divine Self that you really heard;' Alf. pertinently compares John x. 27, but obs. that the αὐτὸν is here used in the same sort of inclusive way as τὸν Χριστόν, ver. 20. No argument can fairly be deduced from this

καθώς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ²² ἀποθέσθαι ὑμᾶς, κατὰ τὴν

that St. Paul had not himself instructed the readers (De W.); see on ch. iii. 2.

ἐν αὐτῷ] 'in Him;' not 'by Him,' Arm., Auth., or 'illius nomine,' Beng., but, as usual, 'in union with Him;' see Winer, *Gr.* § 48. a, p. 345. Meyer calls attention to the precision of the language, αὐτὸν ἠκούσατε pointing to the first reception, ἐν αὐτῷ ἐδιδάχ. to the further instruction which they had received as Christians. Both are included in the foregoing ἐμάθετε τὸν Χριστόν.

καθὼς ἐστὶν ἀλήθ. κ. τ. λ.] 'as, or according as, is truth in Jesus.' The meaning and connection of this clause are both obscure, and have received many different interpretations, most of which involve errors affecting one or more of the following particulars, — the meaning of καθὼς (Rück.), the position of ἐστὶν (Olsh.), the meaning of ἀλήθεια (Harl.), the absence of the art. before it (Auth.), the designation of Christ by His *historical* rather than *official* name (Mey.), and finally the insertion of ὑμᾶς (De W.). It is extremely difficult to assign an interpretation that shall account for and harmonize all of these somewhat conflicting details. Perhaps the following will be found least open to exception. The Apostle, having mentioned the teaching the Ephesians had received (ἐδιδάχθ.), notices first (not parenthetically, Beza) the *form* and *manner*, and then the *substance* of it. Καθὼς κ. τ. λ., is thus a predication of *manner* attached to ἐδιδ., and implies, not 'as truth is in Jesus' (Olsh.), which departs from the order and involves a modification of the simple meaning of ἀλήθ.; nor (as it might have been expressed) 'as is truth,' abstractedly, — but, 'as is truth — in JESUS,' embodied, as it were, in a *personal* Saviour and in the preaching of His cross. The *substance* of what they were taught is then

specified, not without a faint imperative force, by the infin. with ὑμᾶς; the pronoun being added on account of the introduction of the new subject Ἰησοῦ (Winer, *Gr.* § 44. 3, p. 288), or more probably to mark their contrast, not only with the Gentiles before mentioned, but with their own former state as implied in τὴν προτέραν ἀναστροφὴν. Mey., following Eeum. 2, connects the inf. with ἐστὶν ἀλήθ., a construction not grammatically untenable (Jelf, *Gr.* § 669, comp. Madvig, *Synt.* § 164. 3), but somewhat forced and unsatisfactory. Stier, after Beng., regards ἀποθ. a resumption of *μὴκ. περιπ.* ver. 17, but yet is obliged to admit a kind of connection with ἐδιδ. κ. τ. λ.

22. ἀποθέσθαι ὑμᾶς] 'that ye put off;' objective sentence (Donalds. *Gr.* § 584) dependent on ἐδιδ., and specifying the *purport* and *substance* of the teaching; see Winer, *Gr.* § 48. a. obs. p. 349, and compare Orig. in Cramer *Caten.* The metaphor is obviously 'a vestibus sumpta,' Beza (Rom. xiii. 12, Col. iii. 12), and stands in contrast to ἐνδύσθ. ver. 24; see Usteri, *Lehrb.* II. 1. 3, p. 220. The translation of Peile, 'that you have put off,' is very questionable, as the aor. is here only used in accordance with the common law of succession of tenses (Madvig, *Synt.* § 171, sq.), and *perhaps* with reference [comp. ἐνδύσασθαι ver. 24, as opp. to ἀναγεοῦσθαι] to the speedy, single nature of the act; but compare notes on ch. iii. 4, and on 1 *Thess.* v. 27. Equally untenable is the supposition that the inf. is equivalent to the imper. (Luther, Wolf); not, however, because ὑμᾶς is attached to it (Eadie, for see Winer, *Gr.* § 44. 3), but because this usage is only found (excluding Epic Greek) in laws, oracles, etc., or in clauses marked by an especial warmth or earnestness; comp. Bernhardy, *Synt.*

προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον
κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ²³ ἀνανεοῦσθαι δὲ τῷ Πνεύματι

ix. 3, p. 358. But few certain instances, *e. g.* Phil. iii. 16 (see notes *in loc.*), are found in the language of the N. T.

κατὰ τὴν προτ. ἀναστρ.] ‘as concerns your former conversation,’ ‘quoad pristinam vivendi, concupiscendi, et peccandi consuetudinem,’ Corn. a Lap.; specification of that with regard to which the ἀποθέσθαι τὸν παλ. ἄνδρ. was especially carried out; κατὰ here not having its more usual sense of *measure*, but, as the context seems to require, the less definite one of *reference to*; compare Rom. ix. 5, and see Rost u. Palm, *Lex. s. v.* Vol. i. p. 1599. The construction τὸν παλ. ἄνδρ. κατὰ κ. τ. λ. (Jerome, *Æcum.*) is opposed to the order, and to all principles of perspicuity, — not, however, positively to ‘the laws of language,’ Eadie, for compare Winer, *Gr.* § 19, 2, — and is distinctly untenable. The expressive word ἀναστροφή is confined (in its present sense) to the N. T. (Gal. i. 13, 1 Tim. iv. 12, al.), to the Apocrypha (Job. iv. 14, 2 Macc. v. 8), and to later Greek (Polyb. *Hist.* iv. 82, Arrian, *Epict.* i. 9); compare Suicer, *Thes.* Vol. II. p. 322. τὸν παλαιὸν ἄνθρωπον]

‘the old man,’ *i. e.* our former unconverted self; personification of our whole sinful condition before regeneration (Rom. vi. 6, Col. iii. 9), and opposed to the *καινὸς* or *νέος* ἄνθρωπος (ver. 24, Col. iii. 10), the *καὶνὴ* κτίσις (Gal. vi. 15), or, if regarded in another point of view (compare Chrys.), to the *ἔσω* ἄνδρ. ch. iii. 16, Rom. vii. 22; see Harless, *Ethik.* § 22, p. 97, and compare Suicer, *Thesaur.* Vol. i. p. 352.

τὸν φθειρόμενον] ‘which waxeth corrupt,’ αἰὲ φθείρεται, Origen (*Caten.*); further definition and specification of the progressive condition of the *παλαιὸς* ἄνδρ., — not however with any causal force (ed. 1), as this would be

expressed either by a relative clause (see on 1 Tim. ii. 4), or a part. *without* the article. The tense of the part. (*pres.*, — not imperf., Beng.) must here be noticed and pressed, as marking that inner process of corruption and moral disintegration which is not only the characteristic (Auth.) but the steadily *progressive* condition of the παλ. ἄνδρ.; contrast κτισθέντα ver. 24. Meyer refers φθίρει. to ‘eternal destruction’ (comp. Hows.), regarding the *pres.* as involving a future meaning. This is tenable (see Bernhardy, *Synt.* x. 2, p. 371), but seems inferior to the foregoing, as drawing off attention from the true, present nature of the progressive φθορά; compare Gal. vi. 8, and see notes *in loc.*

κατὰ has here no direct reference to instrumentality (sc. = *διὰ*, *Æcum.*, *ὑπό*, Theoph., compare Syr.), but, as the partial antithesis κατὰ Θεὸν (ver. 24) suggests, its usual meaning of ‘accordance to;’ in which, indeed, a faint reference to the occasion or circumstances connected with, or arising from the accordance may sometimes be traced; see notes on Phil. ii. 3, and on Tit. iii. 5. Κατὰ τὰς ἐπιθ. is, however, here simply ‘in accordance with the lusts,’ ‘secundum desideria,’ Vulg., [

لذات الشهوات] [secundum concupiscentias] Syr.-Phil., *i. e.* just as the nature and existence of such lusts imply and necessitate; compare Winer, *Gr.* § 49. d, p. 358.

τῆς ἀπάτης] ‘of Deceit;’ gen. *subjecti*, ἡ ἀπάτη being taken so abstractedly (Middleton, *Gr. Art.* v. 1, 2) as to be nearly personified (Mey.). The paraphrase ἐπιθυμαὶ ἀπατηλαί (Beza, Auth.) is very unsatisfactory, and mars the obvious antithesis to τῆς ἀληθείας ver. 24.

23. ἀνανεοῦσθαι δέ] ‘and that ye be renewed;’ contrasted statement on the

τοῦ νοὸς ὑμῶν ²⁴ καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν

positive side ('δὲ alii rei aliam adjicit, ut tamen ubivis quaedam oppositio declaratur,' Klotz, *Devar.*, Vol. II. p. 362) of the substance of what they had been taught, previously specified on its negative side (ver. 22). It has been doubted whether ἀνανεοῦσθαι is pass. or middle. The act. is certainly rare (Thom. M. p. 52, ed. Bern.; comp. Aq. Psalm. xxix. 2); still, as Harless satisfactorily shows, the middle, both in its simple and metaphorical sense, is so completely devoid of any reflexive force (comp. even ἀνανεοῦν σεαυτὸν, Antonin. iv. 3), and is practically so purely active in meaning, that no other form than the *passive* (opp. to Stier), can possibly harmonize with the context; comp. ἀνακαινοῦσθαι 2 Cor. iv. 16, Col. iii. 10, and see Hofm. *Schriftb.* Vol. II. 2, p. 269. The meaning of ἀνά, *restoration* to a former, not necessarily a primal state, is noticed by Winer (*de Verb. c. Præp.* III. p. 10), and the distinction between ἀνανεοῦσθαι ('recentare,'—more subjective, and perhaps with prevailing ref. to *renovation*), and ἀνακαινοῦσθαι ('renovare,'—more objective, and perhaps with prevailing ref. to *regeneration*) by Tittmann, *Synon.* p. 60; comp. Trench, *Synon.* § XVIII., and see notes on Col. iii. 10.

τῷ Πνεύματι τοῦ νοός] 'by the Spirit of your mind.' In this unique and somewhat ambiguous expression, the gen. νοός may be explained either as (a) *appositive*, 'spiritus quæ mens vocatur' August. *de Trin.* XIV. 16; so appy. Taylor, *Duct. Dub.* I. 1. 7, comp. ib. on *Repent.* II. 2. 12:—(b) *partitive*, 'the governing spirit of the mind' De W., Eadie, τὴν ὁρμὴν τοῦ νοός πνευματικὴν, Theodore;—or (c) *possessive*, 'the (Divine) Spirit, united with the human πνεῦμα (comp. Hooker, *Eccl. Pol.* I. 7. 1), with which the νοός, as subject, is endued, and of which it is the *receptaculum*;' τῷ Πν. τῷ ἐν τῷ νῷ,

Chrysost. Of these (a) is manifestly, as Bp. Bull designates it, 'a flat and dull interpretation;' (b), even if not metaphysically or psychologically doubtful, is exegetically unsatisfactory; (c) on the contrary, now adopted by Mey., has a full scriptural significance; τὸ Πν. is the Holy Spirit, which by its union with the human πνεῦμα, becomes the agent of the ἀνακαίνωσις τοῦ νοός Rom. xii. 2, and the νοός is the seat of His working, —where ματαιότης (ver. 17) once was, but now καινότης. The dat. is thus not, as in (a) and (b) a mere dat. 'of reference to' (ver. 17), but a dat. *instrumenti*, —scil. διὰ Πν. ἐστὶ ἀνακαίνωσις, Œcum., ὅπερ ἀνανεοῖ ἡμᾶς, Origen (ap. Cram. *Caten.*); see Tit. iii. 5, and comp. Collect for Christmas Day.

This interpr. is ably defended by Bull, *Disc. V.* p. 477 (Engl. Works, Oxf. 1844); see also Waterl. *Regen.* Vol. v. p. 434, Usteri, *Lehrb.* II. 1. 3, p. 227, and Fritz. *Nov. Opusc. Acad.* p. 224. The only modification, or rather explanation which it has seemed necessary to add to the view in ed. 1, is that τῷ Πν. (as above stated) is not the Holy Spirit regarded exclusively and *per se*, but as in a gracious union with the human spirit. With this slight rectification, the third interpr. seems to have a *very* strong claim on our attention; contr. Wordsw. *in loc.*; comp. also Delitzsch, *Bibl. Psychol.* IV. 5, p. 144.

24. καὶ ἐνδύσασθαι] 'and put on;' further and more distinct statement on the *positive* side corresponding to the ἀποθέσθαι on the *negative*; the change of tense (aor.) being appy. intentional; see notes on ver. 22. The arguments of Anabaptists based on this verse are answered by Taylor, *Liberty of Proph.* § 18. ad. 31. It is very improbable that there is here any allusion to baptism: tho' 'putting on the new

κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

man' refers to the *renovation* of the heart afterwards; comp. Waterl. *Regen.* Vol. v. p. 434. The metaphorical and dogmatical meaning is investigated in Suicer, *Thesaur.* s. v. Vol. i. p. 1113.

τὸν καὶ νὸν ἄνδρ.] 'the new man.' It is scarcely necessary to observe that the καὶν ἄνδρ. is not Christ (Zanch. ap. Pol. *Syn.*), but is in direct contrast to τὸν παλ. ἄνδρ., and denotes 'the holy form of human life which results from redemption,' Müller, *Doctr. of Sin*, iv. 3. ad. fin., Vol. ii. p. 392 (Clark); comp. Col. iii. 10, where νέος ἄνδρ. stands in contrast to a former state (Wordsw. aptly compares Matt. ix. 17, Mark ii. 22, Luke v. 38), as καὶνός here to one needing renewal; see notes in *loc.*, and Harl. *Ethik*, § 22, p. 97. The patristic interpretations are given in Suicer, *Thesaur.* Vol. i. p. 352.

τὸν κατὰ Θεοῦ κτισθέντα.] 'which after God hath been created,' — not 'is created,' Auth., but 'qui creatus est,' Clarom., Vulg., sim. Copt., with the proper force of the aor. in ref. to the past creation in Christ: the new man is, as it were, a holy garb or personality not created in the case of each individual believer, but created once for all ('initio rei Christianæ,' Beng.), and then individually assumed. The key to this important passage is undoubtedly the striking parallel, Col. iii. 10, τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν; from which it would almost seem certain (1) that κτισθέντα in our present passage contains an *allusion* to Gen. i. 27, and suggests a spiritual connection between the first creation of man in Adam and the second new creation in Christ; and (2) that κατὰ Θεόν, as illustrated by κατ' εἰκ. κ. τ. λ. Col. i. c., is rightly explained as 'ad exemplum Dei:' comp. Gal. iv. 28, Gen. i. 27, and see Winer, *Gr.* § 49. d, p. 358. Thus, then, from this passage,

compared with that from Col. we may appy. deduce the great dogmatic truth, — 'ut quod perdidimus in Adam, id est, secundum imaginem et similitudinem esse Dei, hoc in Christo Jesu reciperemus,' Irenæus, *Hæc.* iii. 20, p. 245 (ed. Grabe); see notes on Col. i. c. The justice of this deduction is doubted by Müller (*Doctr. of Sin*, iv. 3, Vol. ii. p. 392), but without sufficient reason; see esp. the admirable treatise of Bp. Bull, *State of Man*, etc., p. 445 sq. (English Works, Oxf. 1844), and Delitzsch, *Bibl. Psychol.* ii. 2, p. 51. On the nature and process of this revival of the image of God, see Jackson, *Creed*, Book viii. 35. 1.

ἐν δικαιοσύνῃ καὶ ὁσιότητι.] 'in righteousness and holiness;' tokens and characteristics of the divine image; ἐν defining the state in which a similitude to that image consists and exhibits itself (Olsh.). The usual distinction between these two substantives, ὁσιότης μὲν πρὸς Θεόν, δικαιοσύνη δὲ πρὸς ἀνθρώπους θεωρεῖται, Philo, *de Abrah.* Vol. ii. p. 30, ed. Mang. (comp. Tittm. *Synon.* p. 25), is not here wholly applicable; as Harless shows from 1 Tim. ii. 8, Heb. vii. 7, the term ὁσιότης [on the doubtful derivation, see Pott, *Et. Forsch.* Vol. i. p. 126, contrasted with Benfey, *Wurzellex.* Vol. i. p. 436] involves not merely the idea of 'piety,' but of 'holy purity,' τὸ καθαρὸν, Chrys. There is thus a faint contrast suggested between δικ. and πλεονεξία in ver. 19, and ὁσιότης and ἀκαταρσία in the present verse. Olshausen (in an excellent note on this verse) contrasts this passage, Col. iii. 10, and Wisdom, ii. 23 (noticed also by Bull), as respectively alluding to the Divine image under its *ethical, intellectual, and physical* aspects.

τῇ ἀληθείᾳ] 'of Truth;' exactly opp. to τῆς ἀπάτης ver. 22, and of course to be connected with both preceding nouns.

Speak the truth, do not cherish anger, or practise theft: utter no corrupt speech; be not bitter.

²⁵ Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. ²⁶ Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ

The adjectival solution (Beza, Auth.) wholly destroys the obvious and forcible antithesis, and the reading καὶ ἀληθεία [D¹FG; Clar.; Cyp., Hil., al.] has no claims on our attention.

25. διὸ] 'Wherefore;' in reference to the truths expressed in the verses immediately preceding: εἰπὼν τὸν παλαῖον ἀνδρῶπον καθολικῶς, λοιπὸν αὐτὸν καὶ υπογράφει κατὰ μέρος, Chrys. The previous mention of ἀλήθεια seems to have suggested the first exhortation. On the use of διὸ in the N. T., see notes on Gal. iv. 31. ἀποθέμενοι τὸ ψεῦδος] 'having put off' (aor., with ref. to the priority of the act; comp. notes on ver. 8) *lying*, or rather '*falsehood*,' in a fully abstract sense (John viii. 44), — not merely τὸ ψεύδεσθαι, scil. τὸ λαλεῖν ψεῦδῃ: falsehood in every form is a chief characteristic of the παλαιὸς ἀνδρῶπος, and, as Müller well shows, comes naturally from that *selfishness* which is the essence of all sin; see *Doctr. of Sin*. The positive exhortation which follows is considered by Jerome not improbably a reminiscence of Zachar. viii. 16, λαλεῖτε ἀλήθειαν ἕκαστος πρὸς [is the change to μετὰ intentional, as better denoting 'inter-communion,' etc. ?] τὸν πλησίον αὐτοῦ. For a short sermon on this text see August. *Serm. CLVI*. Vol. v. p. 907 (ed. Migne). ὅτι ἐσμὲν κ. τ. λ.] 'because we are members one of another.' The force of the exhortation does not rest on any mere ethical considerations of our obligations to society, or on any analogy that may be derived from the body (Chrys.), but on the deeper truth, that in being members of one another we are members of the body of Christ (Rom. xii. 5), of Him who was ἡ ἀλήθεια καὶ ἡ ζωή; see Harl. *in loc.*

26. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε] 'Be angry, and sin not;' a direct citation from the LXX, Psalm iv. 5. The original words are נַחֲשִׁי וְלֹא נִחַשׁ, which, though appy. more correctly translated 'tremble and, etc.' [Ges., Ewald, J. Olsh. opp. to Hengst. and Hizig], are adduced by St. Paul from the Greek version, as best embodying a salutary and practical precept; comp. ver. 25. The command itself has received many different, though nearly all ultimately coincident explanations. (1) The usual interpretation 'si contingat vos irasci' ('though ye be angry,' Butler, *Serm. viii.*; still maintained by Zyro, *Stud. u. Krit.* 1841, p. 681 sq.), is founded on the union of two imperatives in Hebrew (Gen. xlii. 18, Prov. xx. 13, Gesen. *Gr.* § 127. 2), and, in fact, any cultivated language, to denote condition and result. This, however, is here inapplicable, for the solution would thus be not ὀργίζόμενοι μὴ ἁμαρ., but ἐὰν ὀργιζήσθε, οὐκ ἁμαρτήσετε [not -σεσθε in N. T.], which cannot be intended. (2) Winer (*Gr.* § 43, 1. obs. p. 360 sq.) far more plausibly conceives the first imper. *permissive*, the second *jussive*: comp. the version of Symm. ὀργ. ἀλλὰ μὴ ἁμαρτ. It is true that a permissive imper. is found occasionally in the N. T. (1 Cor. vii. 15, perhaps Matt. xxvi. 45), but the close union by καὶ of two imperatives of similar tense, but with a dissimilar imperatival force, is, as Meyer has observed, logically unsatisfactory. (3) The following interpr. seems most simple: both imperatives are *jussive*; as, however, the second imper. is used with μὴ, its jussive force is thereby enhanced, while the affirmative command is, by juxtaposition, so much obscured as to be in effect little more than a participial member, though

ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, ²⁷ μὴδὲ δίδοτε τόπον τῷ

its intrinsic jussive force is not to be denied. There is undoubtedly an anger against sin, for instance, against deliberate falsehood, as the context appy. suggests (see Chrys.), which a good man not only may, but ought to feel (see Suicer, *Thesaur.*, Vol. II. p. 504), and which is very different from the ὀργή forbidden in ver. 31: compare Trench, *Synon.* § XXXVII. and on the subject of resentment generally, Butler, *Serm.* VIII. and the good note of Wordsw. *in loc.*

ὁ ἥλιος κ. τ. λ.] 'let not the sun go down on your irritation.' The command is the Christian parallel of the Pythagorean custom cited by Hammond, Wetst., and others, εἴποτε προαχθεῖεν εἰς λοιδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δύναι, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασάμενοι διελόντο, Plutarch, *de Am. Frat.* 488 B [§ 17]. There does not appear any allusion to the possible effect of night upon anger, μήπως ἡ νύξ πλεον ἀν-ακαύσῃ τὸ πῦρ διὰ τῶν ἐνοιῶν, Theophyl. (see Suicer, *Thes.* s. v. ἥλιος III. 2), but to the fact that the day ended with the sunlight: 'quare si quem irascentem nox occuparet, is iram retinebat in proximum diem,' Estius. τῷ παροργισμῷ] 'irritation,' 'exasperation,' and therefore to be distinguished from ὀργή, which expresses the more permanent state. The word is non-classical and rare, but is found 1 Kings xv. 30, 2 Kings xix. 3, where it is joined with θλίψις and ἔλεγ-μός, ib. xxiii. 26, Nehem. ix. 18, and Jerem. xxi. 5 (Alex.), where it is joined with θυμὸς and ὀργή. The παρὰ is not merely intensive (Mey.), nor even indicative of a deflection from a right rule (Wordsw.), but probably points to the irritating circumstance or object which provoked the ὀργή; comp. παροξύνω, and Rost u. Palm, *Lex.* s. v. iv. 1, Vol. II. p. 670. The article before παρο-

ργισμῷ is omitted by Lachm. with AB;

al.,—but appy. incorrectly, as the external authority is not strong, and the omission easy to be accounted for before the sufficiently definite ὑμῶν.

27. μὴδὲ] 'nor yet;' 'also do not;' μὴδὲ here serving to connect a new clause with the preceding (Jelf, *Gr.* § 776), on the principle that δὲ in negative sentences has often *practically* much of the conjunctive force which καὶ has in affirmative sentences; see Wex, *Antiq.* Vol. II. p. 157. It must, however, be surely very incorrect to say that the clauses 'are closely connected, and that μὴδὲ indicates this sequence,' (Eadie); there is a connection between the clauses, and μὴδὲ has practically a conjunctive force (per enumerationem), but it is always of such a nature as δὲ would lead us to expect, 'sequentia adjuncti prioribus, non apte connexa, sed potius fortuito concursu accedentia,' Klotz, *Devar.* Vol. II. p. 707; see esp. Franke, *de Part. Neg.* Part II. 2, p. 6. On the most appropriate translation of μὴ—μὴδὲ, see notes on 1 Thess. ii. 3 (*Transl.*). The reading μῆτε (*Rec.* with a few mss.; Chrys. (I., Theod.) seems clearly to be rejected (opp. to Matth.), not only on critical, but even on grammatical grounds, as the position of μὴ in the previous clause shows that it cannot be regarded as equivalent to μῆτε, which supposition, or the strictest union of the clauses (Franke, § 25, p. 27) can alone justify the abnormal sequence; see Winer, *Gr.* § 55. 6, p. 433, Klotz, *Devar.* Vol. II. p. 709.

δ[δοτε τόπον] 'give room,' 'ne detis viam' (*fenot*), Æth.; scil. 'give no room or opportunity to the Evil One to be active and operative;' comp. Rom. xii. 19, and see exx. of this use of τόπον δίδοναι in West. *Rom.* l. c., Loesner, *Obs.* p. 263.

τῷ διαβόλῳ] 'to the Devil' (ch. vi. 11); the constant and regular meaning of ὁ διαβ. (subst.) in

διαβόλῃ. ²³ Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω

28. ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν] The variations of reading in this passage are great, and, considering the simplicity of the passage, difficult to account for. The choice appears to lie between four. (a) That in the text with AD¹EFG; 37. 57. 73. 116; Vulg., Clarom., Goth., Copt., Sahid., Æth., Arm.; Bas., Naz., Epiph.; Hier., Aug., Pel. (*Lachm.*, *Tisch.* ed. 1, *Rück.*, *Wordsw.*) (b) Τὸ ἀγ. ταῖς ἰδ. χερ. with K; mss. (10); Syr. (Philox.); Theodoret. (c) Ταῖς χερ. τὸ ἀγ. with B: Amit.; Ambrosiaster (*Meyer*). (d) Τὸ ἀγ. τ. χερ. with L; great majority of mss.; Slav.; Chrys., Dam., Theophyl., Œcum. (*Rec.*, *Griesb.*, *Scholz*, *Tisch.* ed. 2 and 7, *Alf.*) Harless and Olshausen (see Mill, *Prolegom.* p. 168) favor a 5th and shorter reading ἐργ. τ. χερ., after Tertull. *de Resurr.* 45, urging the probability of ἰδ. being interpolated from 1 Cor. iv. 12, and τὸ ἀγ. from Gal. vi. 10. It will be seen, however, that Gal. vi. 10 contains no such allusion to manual labor as might have suggested a ref. to it; and if ἰδίας (see notes) is maturely considered, it will seem to have a proper force in this place, though not at first sight apparent. As it seems, then, more likely that ἰδίας was an intentional omission (its force not being perceived) than an interpolation from 1 Cor. iv. 12, we retain (a) as not improbable on *internal* grounds, and as supported by a preponderance of *external* evidence, which the internal objections hitherto adduced do not seem sufficient to invalidate.

the N. T.; not excluding John vi. 70, and 1 Tim. iii. 6; see esp. Stier, *Red. Jesu*, Vol. iv. p. 345. It is obvious that Σατανᾶς (Æth.) is more a personal appellation; ὁ διαβ. (ⲉⲩⲁⲃⲟⲗ) [calumniator] (Syr.) a name derived from the fearful nature and, so to say, *office* of the Evil One; the usage, however, of the N. T. writers is by no means uniform. St. John (in Gosp. and Epp.) once only uses the former; St. Mark never the latter; St. Paul more frequently the former, the latter being only found in this and the pastoral Epp. (and once in Heb.). The subject deserves fuller investigation. On the nature of this Evil Spirit generally, see the curious and learned work of Mayer, *Historia Diaboli* (ed. 2, Tubing, 1780), and in ref. to the question of his real personal nature, the sound remarks on p. 130 sq.; compare notes on 1 Thess. ii. 18.

28. ὁ κλέπτων] *He who steals, the stealer;* not imperf. 'qui furabatur,' Clarom., Vulg., nor for ὁ κλέψας, but a participial substantive; see Winer, *Gr.*

§ 57, p. 317, and notes on Gal. i. 23. All attempts to dilute the proper force of this word are wholly untenable; ὁ κλέπτων (not ὁ κλέπτῃς on the one hand, nor ὁ κλέψας on the other) points to 'the thievish character' ('qui furatur,' Copt.), whether displayed in more coarse and open, or more refined and hidden practices of the sin. Theft, though generally, was not universally condemned by Paganism; see the curious and valuable work of Pfanner, *Theol. Gentilis*, xi. 25, p. 336. For a sermon on this text, see Sherlock, *Serm.* xxxvii. Vol. II. p. 227 (ed. Hughes).

μᾶλλον δέ] *'but (on the contrary) rather;'* οὐ γὰρ ἀρκεῖ παύσασθαι τῆς ἁμαρτίας, ἀλλὰ καὶ τὴν ἐναντίαν αὐτῆς ὁδὸν μετελθεῖν, Theoph.; see also Kühner, *Xen. Mem.* III. 13. 6, and notes on Gal. iv. 9, where, however, the corrective force is more strongly marked.

ταῖς ἰδίαις χερσιν] *'with his own hands.'* The pronominal adjective ἴδιος (Donalds. *Crat.* § 139), like οἰκέιος in the Byzantine writers, and 'proprius' in later Latin (see Krebs, *Antibarb.* p. 646), appears sometimes in

ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρεῖαν ἔχοντι. ²⁹ Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ

the N. T. to be nearly pleonastic (see exx. in Winer, *Gr.* § 22. 7, p. 139); here, however, there appears an intentional force in the use of the word. The thievish man lives by the labors and hands of others; he is now himself to labor, and with *his own hands*,—those very hands that robbed others (Beng.), to work, not at τὸ κακόν, but at τὸ ἀγαθόν; see Rück. *in loc.* τὸ ἀγαθόν]

‘that which is good,’ ‘that which belongs to the category of what is good and honest,’ τὸν δίκαιον πορισμόν, Schol. ap. Cramer, *Caten.*; ‘τὸ ἀγαθ. antitheton ad furtum, prius manu piceatâ male commissum,’ Beng. There may perhaps be also involved in τὸ ἀγ. the notion of what is beneficial instead of detrimental to others; comp. notes on *Gal.* vi. 10.

ἵνα κ. τ. λ.] ‘in order that he may have,’—not merely ‘what is enough for his own wants,’ but ‘to give to him that needeth;’ the true specific object of all Christian labor (Olsh.); comp. Schoettg. *Hor.* Vol. i. p. 778.

29. Πᾶς . . . μὴ] The negation must be joined with the verb; what is commanded is the non-utterance of every σαπρὸς λόγος. On this Hebraistic structure, see Winer, *Gr.* § 26. 1, p. 155, and notes on *Gal.* ii. 16.

σαπρὸς λόγος] ‘corrupt, worthless speech,’ ‘sermo malus,’ Clarom., Vulg., Copt., sim. Goth.,—not necessarily ‘filthy,’ Hows. (comp. Bp. Taylor, *Serm.* xxii., though he also admits the more general meaning), as this is specially forbidden in ch. v. 4, nor again quite so strong as ‘detestabilis,’ Syr., but rather ‘pravus,’ Æth., esp. in ref. to whatever is profitless and unedifying (Chrys.), e.g. αἰσχρολογία, λοιδορία, συκοφαντία, βλασφημία, ψευδολογία, καὶ τὰ τούτοις προσόμοια, Theod. The exact shade of meaning will always be best determined by the context. Here

σαπρὸς is clearly opposed, not τῷ δίδοντι χάριν (Kypke, *Obs.* Vol. ii. p. 298), but to ἀγαθὸς πρὸς οἰκοδ. τῆς χρείας; Wetst. cites Arrian, *Epict.* ii. 15, ὑγιὲς opp. to σαπρὸν καὶ καταπίπτον. On the general metaphorical use, see Lobeck, *Phrym.* p. 377, and the exx. collected by Kypke, *loc. cit.* ἀγαθὸς] ‘good,’ i. e. ‘suitable for,’ ὑπερ οἰκοδομεῖ τὸν πλησίον,

Chrys.; instances of this use of ἀγαθός, with εἰς πρός, and the inf., are of sufficiently common occurrence; see Rost u. Palm, *Lex.* s. v., exx. in Kypke, *Obs.* Vol. ii. p. 298, and Elsner, *Obs.* Vol. ii. p. 219. πρὸς οἰκοδ. τῆς χρείας]

‘for edification in respect of the need,’ ‘ad ædificationem opportunitatis,’ Vulg. (Amit.). Neither the article nor the exact nature of the genitive has been sufficiently explained. It seems clear

that τῆς χρείας cannot be merely ‘quâ sit opus’ (Erasm.), but must specify the peculiar need in question (observe εἰ τις), the χρεῖα which immediately presses, — τῆς παρούσης χρείας, Æcum. It would seem to follow then that the gen. χρείας is not a mere gen. of quality (‘seasonable edification,’ Peile) nor in any way an abstr. for concr. (‘those who have need,’ Rück., Olsh., comp. Eadie), nor, by inversion, for an accus. (‘use of edifying,’ Auth., compare Syr.), but is simply a gen. of ‘remote reference’ (see Winer, *Gr.* 30. 2, p. 169), or, as it has been termed, of ‘the point of view’ (comp. Scheuerl. *Synt.* § 18, p. 129) — ‘edifying as regards the need,’ i. e. which satisfies the need, ἀναγκαῖον ὃν τῇ προκειμένῃ χρεῖᾳ as rightly paraphrased by Theophyl. On the practical bearing of this passage, see esp. 4 sermons by Bp. Taylor, *Serm.* xxii.—xxv. Vol. i. p. 734 sq. (Lond. 1836), and Harl., *Ethik.* § 50, p. 261. The reading πίστεως,

though found in D¹E¹FG; Vulg. (not

ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν, ³⁰ καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

Amit., Fuld.) and some Latin Vv., Goth.; Bas., Naz., al. (partially approved of by Griesb.), is still certainly to be rejected both as inferior in external authority to *χρείας*, and as an almost self-evident correction. δῶ χάριν] 'may impart a blessing.' The ambiguous term *χάρις* has been explained (a) as *χάρις Θεοῦ*, Œcum. (who, however, does not refer to Rom. i. 11 for a proof, as Eadie singularly asserts), 'salutis adminicula,' Calv.; (b) as little more than *θυμηδία*; scil. ἵνα φανῇ δεκτός τοῖς ἀκούουσι, Theod., 'ut invenietis gratiam,' Æth.-Pol., comp. Kypke, *Obs.* Vol. II. p. 298, — but remove the ref. to Eur. *Suppl.* 414, which is not in point; (c) as retaining its simple and regular meaning in connection with *διδόναι*, 'favor, benefit' (Harl. Olsh., Meyer). Of these, (c) is much the most probable (see Exod. iii. 21, Psalm lxxxiii. 12 compared with ver. 13; and perhaps James iv. 6, 1 Pet. v. 5); still, as *χάρις* has so notably changed its meaning in the N. T., it seems uncritical, even in this phrase, to deny the reference of *χάρις* to a *spiritual* 'benefit'; see Stier *in loc.* The most exact transl. then, here seems 'blessing' ('minister grace,' Auth., is ambiguous), as it hints at the theological meaning, and also does not wholly obscure the classical and idiomatic meaning of the phrase.

30. καὶ μὴ λυπεῖτε κ. τ. λ.] 'and grieve not the Holy Spirit of God;' not a new, unconnected exhortation (*Lachm.*), but a continued warning against the use of *pās λόγος σαπρὸς* by showing its fearful results; ἐὰν εἰπῇς ῥῆμα σαπρὸν, καὶ ἀνάξιον τοῦ Χριστιανοῦ στόματος, οὐκ ἄνθρωπον ἐλύπησας, ἀλλὰ τὸ Πν. τοῦ Θεοῦ, Theoph. The tacit assumption clearly is that the Spirit dwelt within

them (see Basil, *Spir. Sanct.* xix. 50, *Hermas, Past. Mand.* 10), and that, too, as the solemn and emphatic title τὸ Πν. τὸ ἅγιον του Θεοῦ and the peculiar term *λυπεῖτε*, further suggest, in His true holy *personality*; compare Peason, *Creed*, Art. viii. Vol. I. p. 366 (ed. Burt.), and for an excellent sermon on this text, see Andrewes, *Serm.* vi. Vol. III. p. 201 sq. (A. C. Libr.); see also a very good practical sermon by Bp. Hall, *Serm.* xxxvi. Vol. v. p. 489 sq. (Talboys).

ἐν ᾧ ἐσφραγίσθητε] 'in whom ye were sealed,' — not 'quo,' Goth., Arm. (compare 'per quem,' Beza), but 'in quo,' Clarom., Vulg., 'in whom, as the holy sphere and element of the sealing.' This clause seems intended to enhance still more the warning by an appeal to the blessings they had received from the Holy Spirit; εἴτα καὶ ἡ προσδίκη τῆς ἐνεργεσίας, ἵνα μείζων γένηται ἡ κατηγορία, Chrysost. There does not appear, then, here any reminiscence of Isaiah lxiii. 10, *παρώξυναν τὸ Πν. τὸ ἅγ.* (cited by Harl.), which would have given the warning a different tone. For the explanation of these words, see notes on ch. i. 13, and for the doctrinal applications, Hammond *in loc.*, Petav. *de Trin.* viii. 5. 3, Vol. II. 823 sq., and notes on ch. i. 13. For some comments on this clause, see Andrewes, *Serm.* vi. previously cited, and another serm. by Bp. Hall, *Serm.* xxxvii. Vol. v. p. 504 (Talboys).

εἰς ἡμέραν ἀπολυτρώσεως] 'for the day of redemption,' for the day on which the redemption will be fully realized; see exx. of this use of the gen. in definitions of *time* in Winer, *Gr.* § 30. 2, p. 169. On the meaning of ἀπολύτρωσις, see notes on ch. i. 14, and on 'final perseverance,' of

³¹ Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθρήτω ἀφ' ἑμῶν σὺν πάσῃ κακίᾳ· ³² γίνεσθε δὲ εἰς ἀλλήλους

which Eadie here finds an affirmation (comp. Cocc. *in loc.*), see Thorndike, *Cov. of Grace*, ch. xxxi. Vol. III. p. 615 sq. (A. C. Libr.).

31. πᾶσα πικρία] 'all bitterness,' i. e., 'every form of it' (see notes on ch. i. 8), and that not merely as shown in expressions, 'sermo mordax,' but, as the context suggests, in feeling and disposition (see Acts viii. 23, Heb. xii. 15), πικρία marking the prevailing temperament and frame of mind; ὁ τοιοῦτος καὶ βαρύθυμὸς ἐστί καὶ οὐδέποτε ἀνίησι τὴν ψυχὴν, ἀεὶ σύννοος ὢν καὶ σκυθρωπός, Chrys. The contrast is not merely γλυκύτης (comp. Orig. ap. Cram. *Cat.*), but χρηστότης; see Wetst. *on Rom.* iii. 14, and for an able sermon on this text (the obligations and advantages of goodwill), Whicheote, *Serm.* lxxxii. Vol. iv. p. 198 sq. θυμὸς καὶ ὀργή] 'wrath and anger;' the emanations from, and products of the πικρία; ῥίζα θυμοῦ καὶ ὀργῆς πικρία, Chrys. With regard to the distinction between these two words, it may be observed that θυμὸς is properly the agitation and commotion to which πικρία gives rise (ἡ ἐναρξομένη ἐπὶ τινα γενέσθαι ὀργή, Orig. *Cram. Cat.*, comp. Diog. Laert. vii. 1. 63. 114), ὀργή the more settled habit of the mind (ἡ ἐποίησις καὶ ἐνεργητικὴ πρὸς τὴν τιμωρίαν τοῦ ἡδικηκέναι νομιζομένου, Origen, *ib.*); see Tittm. *Synon.* p. 132, Trench, *Synon.* s. v., and notes *on Gal.* v. 20.

κραυγὴ καὶ βλασφημία] 'clamor and evil speaking;' outward manifestations of the foregoing vices; ἵππος γὰρ ἐστὶ ἀναβάτην φέρων ἡ κραυγὴ τὴν ὀργήν, Chrys. The distinction between the two words is sufficiently obvious. Κραυγὴ is the cry of strife ('in quem erumpunt homines irati,' Est.); βλασφημία, a more enduring manifestation of inward anger,

that shows itself in reviling, — not, in the present case, God, but our brethren (λοιδορίαί, Chrys.); it has thus nearly the same relation to κρ. that ὀργή has to θυμὸς; see Col. iii. 8, 1 Tim. vi. 4, and comp. Rom. iii. 8, Tit. iii. 2. For a good practical sermon against evil speaking see Barrow, *Serm.* xvi. Vol. i. p. 447.

κακία] 'malice;' the genus to which all the above-mentioned vices belong, or rather the active principle to which they are all due (comp. ch. vi. 23), — uncharitableness in all its forms, 'animi pravitas, humanitati et æquitati opposita,' Calv.; comp. Rom. i. 28, Col. iii. 8, and on the difference between this word and πονηρία (its outcoming and manifestation), see Trench, *Synon.* § xi.

32. γίνεσθε δὲ] 'but become ye;' contrasted exhortation: not 'be ye,' Auth., Alf., but 'vairpaiduh' [fiatis] Goth., — there were evil elements among them that were yet to be taken away; see ch. vi. 1. *Lachm.* omits δὲ with B; 4 mss.; Clem., Dam., al.; but this omission as well as the variation οὖν [D¹ FG; 2 mss.; Clarom., Sang., Boern.] seems due to a corrector who did not perceive the antithesis between the commands in the two verses. χρῆστοί,

εὐσπλαγχοί] 'kind, tender-hearted.' On the former of these words ('sweet in disposition'), comp. notes *on Gal.* v. 22, and Tittmann, *Synon.* p. 140. The latter εὐσπλαγχνος occurs Orat. Manass. 6, 1 Pet. iii. 8, and designates the exhibition of that merciful feeling, of which the σπλάγχνα were the imaginary seat; comp. Col. iii. 12, and notes *in loc.*, and for additional exx., see Polyc. *Phil.* 5, 6, Clem. Rom. *Cor.* i. 54, *Test. XII. Patr.* p. 537. The substantive εὐσπλαγχνία is found in classical Greek, in the sense of 'good heart,' 'courage' (comp. Eurip.

χρηστοί, εὐσπλαγχοι, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

Strive then to imitate God,
and, like Christ, to walk in
love.

V. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα

Rhesus, 192), and also in the primary and physical sense (comp. Hippocr. 89, ed. Foes.), but the adjective is appy. rare. χαριζόμενοι ἑαυτοῖς] 'forgiving each other;' participle of concomitant act, specifying the manner in which the χρηστότης κ. τ. λ. were to be manifested; comp. Col. iii. 13 and notes *in loc.* Origen (*Cram. Caten.*) calls attention to the use of ἑαυτοῖς (what was done to another was really done to themselves), but this appears here somewhat doubtful; see notes on Col. i. c., and for exx. of the use of ἑαυτοῖς for the personal pronoun, Jelf, *Gr.* § 54. 2. καθὼς καὶ ὁ Θεός] 'even as God,' 'as God also;'

καθὼς (as in ch. i. 4) having a slightly argumentative force, while καὶ introduces a tacit comparison; see Klotz, *Devar.* Vol. II. p. 635 sq., and notes on *Phil.* iv. 12. The two combined do not then simply compare, but argue from an example (Harl.), — τὸν Θεὸν παράγει εἰς ὑπόδειγμα, Theophyl.; comp. ch. v. 2, 25, 29. The context seems clearly to show that the meaning of χαριζόμενοι (and hence of ἐχαρίσατο) is not 'donantes,' Clarom., Vulg., 'largientes, libenter dantes,' Erasm. (comp. Orig. i. ap. Cram. *Cat.*), but 'condonantes,' Copt., Syr., Goth., συγγνωμικοί, Chrys.: they were not only to be χρηστοί and εὐσπλαγχοι but also merciful and forgiving, following the example of Him who 'præbuit se benignum, misericordem, — condonantem,' Beng. The reading is doubtful: *Lachm.* reads ἡμῖν with B²D EKL; 25 mss.; Amit., Syr. (both), al.; Orig. (*Cram. Cat.*). Chrys. (*Comm.*), Theod., al., — but scarcely on sufficient authority, as the pronoun of the first person might have been probably sug-

gested by the ἡμᾶς in ch. v. 2: see crit. note *in loc.* ἐν Χριστῷ] 'in Christ;'

not 'for the sake of,' Auth., nor 'per Christum,' Calv., but 'in Him,' i. e., in giving Him to be a propitiation for our sins, μετὰ τοῦ κινδύνου τοῦ νόου αὐτοῦ καὶ τῆς σφαγῆς αὐτοῦ, Theoph.; comp. 2 Cor. v. 19.

CHAPTER V. 1. γίνεσθε οὖν κ. τ. λ.] 'Become then followers (imitators) of God;' resumption of the previous γίνεσθε, ch. v. 32, the οὖν deriving its force and propriety from the concluding words of the last verse. Stier, on rather insufficient grounds, argues against the connection of these verses, referring οὖν to the whole foregoing subject, the new man in Christ. In this latter case, οὖν would have more of what has been called its reflexive force ('lectorem revocat ad id ipsum quod nunc agitur,' Klotz, *Devar.* Vol. II. p. 717); that it is, however, here rather collective ('ad ea quæ antea revera posita sunt lectorem revocat,' Klotz, *ib.*) seems much more probable; comp. Hartung, *Partik. οὖν*, 3. 5, Vol. II. p. 22. ἀγαπητά]

'beloved;' not 'liebe Kinder,' Rück. (compare Chrys.), but 'geliebte.' The reason is given by Œcumen., who, however, does not appear to have felt the full force of the word; τοῖς γὰρ τοιοῦτοις (ἀγαπητοῖς) ἐξ ἀνάγκης τινὸς ἢ μίμησις. The ἀνάγκη consisted in the fact of God having loved them; love must be returned by love; and in love alone can man imitate God: see 1 John iv. 10, and comp. Charnock, *Attrib.* p. 618 (Bohn). For two practical sermons on this text, see Farindon, *Sermon LXXXVII.* (two Parts), Vol. III. p. 494 sq. (ed. Jackson).

ἀγαπητά, ² καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὄσμην εὐωδίας.

2. ἡμᾶς . . . ἡμῶν] *Tisch.* ὑμᾶς . . . ὑμῶν, but his authorities [AB; 8 mss.; San., Æth., Clem. (2), Theophyl., al.] do not appear sufficient to substantiate a reading which seems so very probably to have arisen from a conformation of the text to the second person. We therefore retain the *Rec.* with *Griesb., Scholz, Lachm., Meyer, Alf., and Wordsw.* In ver. 3 the order of *πᾶσα* is reversed (with *Tisch.*) on nearly the same authority, but there *Rec.* adopts the more easy reading.

2. καὶ περιπ. ἐν ἀγάπῃ] ‘and walk in love;’ continuation of the foregoing precept, καὶ serving to append closely a specification of that in which the imitation of God must consist. καθὼς καὶ ὁ Χρ. κ. τ. λ.] ‘even as Christ also loved,’—not ‘has loved;’ the pure aoristic sense is more appropriate and more in accordance with the historic aor. which follows. καὶ παρέδωκεν ἑαυτ.] ‘and gave up Himself;’ specification of that wherein (‘non tantum ut Deus sed etiam ut homo, Est’) this love was preëminently shown, καὶ having a slightly *explanatory* force; see Gal. ii. 20, and comp. notes on *Phil.* iv. 12. The supplementary idea to παρέδ. must surely be εἰς θάνατον (*Harl.*), as in every case where παραδ. is used by St. Paul in ref. to Christ, εἰς θάν. or some similar idea, seems naturally included in the verb: see esp. Rom. iv. 25, where παρεδόθη is followed by ἠγέρθη; comp. Rom. viii. 32, Gal. ii. 20, Eph. v. 25. For a sound and clear sermon on this text (Christ’s sacrifice of Himself), see Waterl. *Serm.* xxxi. Vol. v. p. 737 sq. ὑπὲρ ἡμῶν] ‘for us,’—and also, as the context indisputably shows, ‘in our stead;’ on the meaning of ὑπὲρ in this connection, see Usteri, *Lehrb.* II. I. 1, p. 115 sq., and notes on Gal. iii. 13; comp. *ib.* ch. i. 4. προσφορὰν καὶ θυσίαν] ‘an offering and sacrifice;’ not ‘a sacrifice offered up,’ sc. θυσίαν προσφερομένην, Conyb.,—a mode of

translation ever precarious and insufficient. It may be doubtful whether θυσ. and προσφ. are intended to specify respectively *bloody* and *unbloody* sacrifices, for προσφ. is elsewhere used in ref. to bloody (Heb. x. 10), and θυσ. to unbloody offerings (Heb. xi. 4), and further, the rough definition that θυσία implies ‘the slaying of a victim’ (*Eadie*) is by no means of universal application; see esp. John Johnson, *Unbl. Sacr.* I. 1, p. 73 sq. (*A. C. Libr.*). Equally doubtful, esp. in reference to Christ, is the definition that a θυσία is a ‘προσφ. rite consumptia,’ *Outram, de Sacrif.* viii. 1, p. 182 (ed. 1677). Still it is probable that a distinction *was* here intended by St. Paul, and that προσφ. as the more *general* term, relates not only to the death, but to the life of obedience of our blessed Lord (comp. Heb. v. 8), His θυσία ζωσα (*Rom.* xii. 1); θυσία, as the more *special*, more particularly to His atoning death. On this accus., which in its apposition to the foregoing is also practically predicative, and serves to complete the notion of the verb, see *Madvig, Synt.* § 24. τῷ Θεῷ is commonly explained either (*a*) as the ordinary transmissive dative, sc. παρεδ. τῷ Θεῷ (*Mey.*; so appy. *J. Johns.* Vol. I. p. 161), or (*b*) as a dat. of limitation to εἰς ὄσμ. answering to the Heb. תְּחִלָּה לַיהוָה (Stier). As, however, the meaning of παρέδωκεν (see above) and the distance of the dat. (*De W.* compares *Rom.* xii. 1, but there τῷ

Avoid fornication, covetousness, and all forms of impurity, for on such comes the wrath of God. Ye were once in heathen darkness, but now are light; reprove the words of darkness, awake and arise.

³ Πορνεία δὲ καὶ ἀκαθαρσία πάντα ἣ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις, ⁴ καὶ αἰσχροτύτης καὶ μωρολογία ἣ

Θεῶν is not joined with the verb) do not harmonize with the former, and the prominent position of τῶ Θεῶν is difficult to be explained on the latter hypothesis, it seems more simple to regard τῶ Θεῶν as an ethical dative or dat. *commodi* appended to the two substantives; so Beng. and appy., by their studied adherence to the order of the original, all the ancient Vv.; see Scheuerl. *Synt.* § 23. 1, p. 186. εἰς ὁσμ. εὐωδίας]

‘for, sc. to become a savor of sweet smell;’ — sc. a *δυσία* ἐμπρόσδεκτος, Chrys.; see Phil. iv. 18, Lev. i. 9, 13, 17, ii. 12, iii. 5, comp. Gen. viii. 21. The authors of the *Racov. Catech.* (§ VIII.) have correctly explained the constr., but have erroneously asserted that these words (‘quæ de pacificis creberrime; de expiatoriis autem vix uspiam usurpantur,’ — but see Deyling, *Obs.* Vol. 1. p. 315, No. 65) do not represent Christ’s death as an *expiatory* sacrifice; comp. even Ust. *Lelrb.* 11. 1. 1, p. 113. To this, without needlessly pressing ὑπέρ, we may simply say with Waterland, that the contrary ‘is as plain from the N. T. as words can make it,’ and that St. Paul’s perpetual teaching is that Christ’s death was ‘a true and proper expiatory sacrifice for the sins of mankind;’ see proof texts, Vol. IV. p. 513, and esp. Jackson, *Creed*, Book IX. 55, Vol. IX. p. 589 sq. (Oxf. 1844). The nature of the gen. εὐωδίας is rightly explained by Wordsw. as that of the *characterizing* quality; see notes on Phil. iv. 18, and comp. Winer, *Gr.* § 34. 2, p. 211.

3 πορνεία δέ] ‘But fornication;’ gentle transition to another portion of the exhortation, with a resumption of the negative and prohibitive form of address (ch. iv. 31); the δὲ being mainly

μεταβατικόν (see on Gal. i. 11), though perhaps not without some slight indication of contrast to what has preceded. On the Apostle’s constant and emphatic condemnation of the deadly sin of πορνεία, as one of the things which the old Pagan world deemed ἀδιάρθορα, compare Mey. on Acts xv. 20. ἡ πλεονεξία] ‘or covetousness;’ the ἡ is not explanatory (Heins. *Exercit.* p. 467), but has its full and proper *disjunctive* force, serving to distinguish πλεον. from more special sins of the flesh; see notes on ch. iv. 19. μηδὲ ὀνομαζέσθω] ‘let it not be even named,’ — not, ‘ut facta’ (Beng. 1), a meaning which ὀνομαζ. will scarcely justify; but, ‘let it not be even mentioned by name’ (Beng. 2), οἱ γὰρ λόγοι τῶν πραγμάτων εἰσιν ὁδοί, Chrys.; see ver. 12, and comp. Psalm xv. 4. Mey. cites Dio Chrys. 360 b, στάσιν δὲ οὐδὲ ὀνομαζέειν ἄξιον παρ’ ὑμῖν. καὶ ὡς

πρέπει ἁγίοις] ‘as becometh saints,’ — sc. to thus avoid all mention by name even of these sins, ἵκανῶς τὸ μυστάρων εἰρημένων ὑπέδειξε, καὶ αὐτὰς αὐτῶν προσηγορίας τῆς μνήμης ἐξορίσαι κελεύσας, Theod.

4. καὶ αἰσχροτύτης] ‘and filthiness,’ not merely in words (Æth., Theoph., Œcum.), which would be αἰσχρολογία (Col. iii. 8), but, as the abstract form suggests, τὸ αἰσχρόν, whether actively exhibited or passively approved, in word, gesture, or deed. The context obviously limits its reference to ἀκαθ. and sins of the flesh; αἰσχροτύτης δὲ τίς ἐστιν καθ’ ἕκαστον εἶδος ἀκολασίας, Origen (Cram. *Caten.*).

Lachm. reads ἡ αἰσχρο. ἢ μωρολ. with AD¹E¹FG; mss.; Clarom., Vulg., Sahid.; Bas., al. (Meyer), but in opp. to good external authority [BD³E² KL; nearly all mss.; Copt., Æth.-Platt,

εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. ⁵ τοῦτο

al.; Clem., Chrysost., al.], and to the internal probability of a conformation to the following ἥ. μωρολογία]

‘foolish talking,’ stultiloquium, Clarom.,

Vulg., ἰδοῦμεν, ἡμῶν [sermones

stultitiæ] Syriac; an ἀπαξ λεγόμεν. in the N. T. of which the exact meaning must be defined by the context. Of the two definitions of Origen, the first, ἡ ἀσκουμένη ὑπὸ τῶν μαρολόγων καὶ γελοιοποιῶν, is too lax; the second, τὸ μαρὸν εἶναι ἐν τοῖς δογματιζομένοις, too restrictive. The terms with which it stands in connection seem certainly to preclude any reference to positive profanity (compare Calv.), still Trench is probably right in here superadding to the ordinary meaning of idle, aimless, and foolish talk, a ref. to that sin and vanity of spirit which the talk of fools is certain to bewray; see *Synon.* § XXXIV., and Wordsw. *in loc.* εὐτραπελία] ‘jesting,’ ‘wittiness;’ a second ἀπαξ λεγόμεν.: ἐνθα γέλως ἄκαιρος ἐκεῖ ἡ εὐτραπελία, Chrysost. The word, as its derivation suggests, properly means *versatility*, whether in motion, manners, or talk (Dissen, *Pind. Pyth.* i. 93); from which a more unfavorable signification, ‘polished jesting,’ (εὐτράπελος· ὁ δυνάμενος σκῶψαι ἐμμελῶς, Aristot. *Moral.* i. 31), ‘use of witty equivoue’ (ingenio nitiur,’ Beng.), is easily and naturally derived; see Trench, *Synon.* XXXIV., and the excellent sermon by Barrow on this text, *Serm.* xiv. Vol. i. p. 383 sq. The disjunctive (surely not ‘conjunctive,’ Bp. Taylor, *Serm.* XXXIII.) ἡ marks it as a different vice to μαρολ., and thus appy. as not only a sin of the tongue (Trench), but as including the evil ‘urbanitas’ (in manners or words) of the witty, godless man of the world. The practical application may be found in Taylor, *Serm.* XXXIII. (Gold. Grove),

and esp. in the latter part of Chrysost.

Hom. xvii. τὰ οὐκ ἀνήκοντα]

‘things which are not convenient;’ in apposition to the last two words, to which both εὐχ., as denoting oral expression yet *implying* inward feeling, forms a clear contrast. It is instructive to compare Rom. i. 28, τὰ μὴ καθήκοντα, there the subjective denial seems appropriately introduced (‘facere quæ (si quæ) essent indecora,’ Winer, *Gr.* § 59. 4, p. 564, ed. 5); here is a plain objective fact that such things — οὐκ ἀνήκεν. Such indeed (ἀ οὐκ ἀνήκεν) is the reading of AB; 3 mss.; Clem., al. (*Lachm.*), — authority, however, too weak to justify a change in the present text. On the use of οὐ and μὴ with participp., see Gayler, *Partic. Neg.* p. 287, but observe the caution suggested in notes on 1 *Thess.* ii. 15, iii. 1.

εὐχαριστία] ‘giving of thanks;’ the meaning of this word, adopted by Hammond, several of the older, and some later expositors, ‘edifying discourse,’ ‘devoutness,’ cannot be justified by St. Paul’s use either of the verb or the subst.; comp. Petav. *Dissert.* *Eccl.* ii. 10. 4, 5, and on the true force of the ethical connection, see Harl. *Ethik.* § 32. a. On the duty generally, so frequently inculcated by St. Paul, see notes and reff. on *Phil.* iv. 6, and on *Col.* iii. 15. The verb here omitted, ‘per brachylogiam’ (Jelf, *Gr.* § 895), is differently supplied; perhaps γινέσθω ἐν ὑμῶν is the supplement *most* natural, ἀνήκει (Beng.) that *least* so.

5. τοῦτο γὰρ ὅστε γινώσκ.] ‘For this ye know, being aware, or, as ye are aware;’ confirmation of the preceding prohibitions, by an appeal to their own knowledge of the judgment against those who practise them. It is scarcely critically exact to connect this with the Hebraistic (but compare also Jelf, *Gr.* § 705. 3) mode of expression, γινώσκων

γὰρ ἵστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ

γνώση, Gen. xv. 13, 'thou shalt know full well,' etc. (Stier), as ἵστε and γινώσκ. are not portions of the same verb. The part. must be joined more immediately with ὅτι, and seems used with a slightly *causal* force which serves to elucidate and justify the appeal; see Winer, *Gr.* § 45. 8, p. 318. Whether ἵστε be taken as *imperative* or *indicative* must be left to individual judgment. The former interpr. is adopted by Clarom., Vulg., Arm. (comp.,—but with different reading, Syr., Æth.), and by some Ff., *e. g.* appy. Clem. Alex. (*Pædag.* 111. 4), but seems scarcely so impressive as the latter (Copt.), and somewhat tends to diminish the force of the now isolated and emphatic imperative in ver. 6; comp. Alf. *in loc.* The reading ἐστε γιν. (*Rec.*) is supported by D³E KL; mss.; Syr. (both), al.; Theod., Dam., but is distinctly inferior to ἵστε in external authority [ABD¹FG; 30 mss.; Vulg., Clarom., Copt., al.; Clem., al.], and is rejected by nearly all recent editors. πᾶς—οὐκ] On this Hebraistic mode of expression, see notes on ch. iv. 29. ὅς ἐστιν refers immediately to πλεονέκτης, not to the three preceding substantives; comp. Col. iii. 5, τὴν πλεονεξίαν ἣτις ἐστιν εἰδωλολατρεία. Covetousness is truly a definite form of idolatry, it is the worship of Mammon (Matth. vi. 24) instead of God; comp. Theodoret. To this, therefore, rather than to the other sins, which are veritable, but more subtle forms of the same sin, the Apostle gives the above specific designation. The passages adduced by Wetst. and Schoettg. illustrate the form of expression, but nothing more.

The reading ὅ adopted by Lachm., Alf., is only found in B.; 3. 67*, al.; Cyr., Jerome,—and has no claim to be received in the text on such

weak external authority.

οὐκ ἔχει κληρον.] 'hath no inheritance;' a weighty present, involving an indirect reference to the eternal and enduring principles by which God governs the world,—not so much, 'has no inheritance, and shall have none' (Eadie), as 'has, etc., and can have none;' compare ver. 6, and Col. iii. 6, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ; see Winer, *Gr.* § 40. 2, p. 237. τοῦ Χριστοῦ καὶ Θεοῦ] 'of Christ and God,'—not 'of God,' Auth. This is the first decided instance (the reading being doubtful in Acts xx. 28) adduced by Granville Sharp, to prove that the same Person in Scripture is called Christ and God, see Middleton, *Greek Art.* p. 362 sq. (ed. Rose), and ch. 111. 4. 2, p. 57 sq. When, however, we maturely weigh the context, in which no dogmatic assertions relative to Christ find a place (as in Tit. ii. 13, 14), when we recall the frequent use of Θεός without an article, even where it might have been expected (compare Winer, *Gr.* § 19. 1, p. 110),—and lastly, when we observe that the presence of the art. τοῦ Θεοῦ would really have even suggested a thought of subordination (as if it were necessary to specify that the kingdom of Christ was also the kingdom of God,—the inadvertence of the Auth.), we seem forced to the conviction that Sharp's rule does not apply *here*. Christ and God are united together in the closest way, and presented under a single conception (compare Winer, *Gr.* § 19. 4, p. 116),—an indirect evidence of Christ's divinity of no slight value,—still the identity of the two substantives ('of Him who is Christ and God,' Wordsw.) cannot be safely or certainly maintained from this passage. On the meaning of the term βασιλεία Θεοῦ, see notes and reff. on Gal. v. 21.

Χριστοῦ καὶ Θεοῦ. ⁶ μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.
⁷ μὴ οὖν γίνεσθε συνμέτοχοι αὐτῶν.

6. μηδεὶς ὑμᾶς κ. τ. λ.] ‘*Let no one deceive you with vain words, sophistries;*’ emphatic warning (without any particle) against all who sought to deceive them as to the real nature of the sins condemned. It does not seem necessary to limit the regular meaning of κενός (‘empty,’ οὐδαμῶς ἐπὶ τῶν ἔργων δεικνύμενοι, Chrys., — hence ‘a veritate alieni,’ Kypke, *Obs.* Vol. II. p. 299), and to refer the κενοὶ λόγοι specially to heathen philosophers (Grot.), to Judaizers (Neand. *Planting*, Vol. I. p. 184, note, Bohn), or to Christian Antinomians (Olsh.). The Apostle generally condemns all apologists for vice, whoever they might be. These would of course be most commonly found among the heathens, and to them the passage most naturally points. The palliation or tacit toleration of vice, especially sensuality, was one of the most fearful and repulsive features of heathenism; see esp. Tholuck, *Influence of Heathenism*, Part IV. 2. διὰ ταῦτα γάρ] ‘for on account of these sins:’ confirmation of the preceding warning; it is on account of these things (obs. the emphasis on διὰ ταῦτα), that God’s wrath and vengeance is directed against the perpetrators. The reference of ταῦτα is clearly to the sins above mentioned (τούτων ἕκαστον ἔδρων, Theodoret); comp. Col. iii. 6, δὲ αἱ, — in reference to a foregoing list of vices, and Gal. v. 21, αἱ προλέγω ὑμῖν. The pronoun has been referred to the ἀπάτη of the κενοὶ λόγοι (Theoph. 2), or to the ἀπάτη and the foregoing vices. The first interpr. is not grammatically untenable, as the plural ταῦτα may be idiomatically used to denote a single object, etc., in its different manifestations (see Bernhardy, *Synt.* VI. 8. d, p. 282, Winer, *Gr.*

§ 23. 5, p. 146), but, equally with the second, is open to the contextual objection, that ver. 7 seems a general warning against Gentile sins, to which consequently the present verse will be more naturally referred. ἡ ὀργὴ τοῦ Θεοῦ] ‘the wrath of God;’ certainly not to be restricted to this life, ‘ordinaria Dei judicia,’ Calv., but as the solemn present (see last verse) indicates, to be extended also, and perhaps more especially, to the judgments ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ. υἱοὺς τῆς ἀπειθείας.] ‘*Sons of disobedience;*’ scil., in effect, τοὺς σφόδρα ἀπειθεῖς, Chrys., ἔχοντες τὸν τῆς μητρὸς χαρακτῆρα, Origen; see esp. notes on ch. ii. 2, and Suicer, *Thes.* Vol. II. p. 1357. The ἀπειθ. here is disobedience to the principles and practice of the Gospel; see more on ch. ii. 2.

7. μὴ οὖν γίνεσθε] ‘*Do not then become;*’ οὖν having its full collective force (see on ver. 1), and referring to the previous statement that the wrath of God certainly does come on all such. The γίνεσθε (Clarom., ‘nolite fieri,’ Vulg., ‘nolite effici,’ — perhaps somewhat too strongly) is not to be explained away: the Apostle does not warn them only against being (Alf.), but against becoming (‘ni vairbaip,’ Goth.) partakers with them, against allowing themselves to lapse into any of their prevailing sins and depravities. συνμέτοχοι αὐτῶν] ‘partakers with them;’ not in their punishment (Holzh.), nor their punishment and sins (Stier), but, as the context, esp. ver. 11, obviously suggests, their sins; ‘nolite similia facere,’ Estius. On συνμέτοχος, see notes ch. iii. 6, and on the orthography (which has here the authority of AB¹D¹FG) comp. Tisch. *Prolegom.* p. XLVII.

⁸ ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ ὡς τέκνα φωτὸς περιπατεῖτε, ⁹ ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθῶσύνῃ καὶ

8. ἦτε γάρ] 'For ye WERE;' emphatic, the time is now past, Rom. vi. 17. It is this very difference between the *past* and *present* state that confirms and proves (γάρ) the propriety of the preceding warning; 'as that state is past, do not recur to it, — do not lapse again into a participation in vices which you have now turned away from;' comp. note on γίνεσθε (ver. 7), of which the present verse seems tacitly confirmatory.

The assertion of Rück. that in this and several other passages in St. Paul's Epp. (e. g. Rom. v. 13, vi. 17, 1 Cor. iii. 12, 21, Gal. ii. 6, 15, vi. 8) μὲν ought to be inserted is sufficiently refuted by Harless. The rule is simple, — if the first clause is intended to stand in connection with and prepare the reader for the opposition in the second, μὲν is inserted; if not, not: see the excellent remarks of Klotz, *Devar.* Vol. II. p. 356 sq., Fritz. *Rom.* x. 19, Vol. II. p. 423, and notes on Gal. ii. 15.

σκότος] 'darkness;' not merely living or abiding in it (comp. Rom. ii. 19, 1 Thess. v. 4), but themselves actual and veritable darkness; for examples of this vigorous and appropriate use of the abstract term, see Jelf, *Gr.* § 353. 1.

φῶς ἐν Κυρίῳ] 'light in the Lord;' not διὰ τῆς θείας χάριτος, Theoph., but 'in fellowship with the Lord;' extra Christum Satan omnia occupat; Calv. The continued and corresponding use of the abstr. for concr. (see above) suitably prepares for the energetic exhortation (without οὖν) which follows. They were φῶς, not only in themselves (πεφωτισμένοι), but to others (comp. Matth. v. 14), and were to pursue their moral walk in accordance with such a state of privilege. On the use of the terms φῶς and σκότος, see Usteri, *Lehrb.* II. 1, 3, p. 229. ὡς τέκνα φωτὸς περιπ.] 'walk as children of

light,' as those who stand in nearest and truest connection with it; see notes on ch. ii. 3. The absence of the article can hardly be pressed (Alf.), as it appears due only to that common principle of correlation, by which, if the governing noun is without the article, the governed will be equally so; see Middleton, *Art.* III. 3, 7, p. 49 (ed Rose). On the meaning of περιπατεῖν, which, however, must not always be too strongly pressed, see notes on *Phil.* iii. 18, and on 1 *Thess.* iv. 12.

9. ὁ γὰρ κ. τ. λ.] 'For the fruit of the light;' parenthetic confirmation of the foregoing command, and incitement to follow it. γὰρ is thus not simply explanatory (ὥσπερ ἐφερμηνεύει τί ἐστι τὸ τέκνα τοῦ φωτός, Theoph.), but, as the order seems to suggest, confirms the propriety of using the term περιπατεῖτε, and also supplies its fuller explanation; 'As children of the light walk ye, for the fruit of light is shown in a moral walk, in practical instances of ἀγαθῶσύνῃ.' The modal participle δοκιμάζοντες (see below) is thus closely joined with περιπατεῖτε, and ver. 9, though not fully so in form, is clearly parenthetical in sense: contra Stier, who, however, fails properly and grammatically to explain the use of the participle.

The reading πνεύματος [*Rec.* with D³E²KL; great majority of mss.; Syr.-Phil., al.; Chrys., Theod.] seems clearly a gloss from Gal. v. 25, and is rightly rejected by nearly all recent editors.

ἐν] 'consistit in,' Beng., or, more exactly, 'continetur, ponitur in:' the assertion that ἐν is here the 'Beth essentie' (compare Gesen. § 151. 3. a) is distinctly untenable; see Winer, *Gr.* § 47. 3. obs. p. 420.

πάσῃ ἀγαθῶσύνῃ] 'all goodness,' i. e. all forms and instances of it; see notes ch. i. 8. On the meaning of ἀγαθ. see

δικαιοσύνη καὶ ἀληθεία, ¹⁰ δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ· ¹¹ καὶ μὴ συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. ¹² τὰ γὰρ κρυφῇ γινόμενα ὑπὲρ

notes on *Gal.* v. 22. The special appositions which Chrys. finds in these three nouns, πρὸς τοὺς ὀργιζομένους, πρὸς τοὺς πλεονεκτοῦντας, πρὸς τὴν ψευδῇ ἡδονῇ, are too limited. As Meyer correctly observes, the whole of Christian morality is presented under its three great aspects, the good, the right, the true: ἀνίστοιχα are κακία, ἀδικία, ψεῦδος; compare Harl. in *loc.*, and for a sermon on this text, see Tillotson, *Serm.* CXLVIII. Vol. II. p. 311 (Lond. 1717).

10. δοκιμάζοντες] 'proving,' 'testing;' predication of manner appended to περιπατεῖτε, defining its character and distinctive features. The verb δοκιμάζειν is not 'to have a just conception of,' Peile, nor 'examining one's cognitum habere,' Borger, *ad Rom.* p. 12 (cited by Fritz.), but, in its simple and primary sense, 'to prove, to try,' the word marking the activity and experimental energy that should characterize the Christian life; see *Rom.* xii. 2, and Fritz. *in loc.*, and notes on *Phil.* i. 10, where the meanings of this word are briefly discussed. The sense then is well expressed by Eadie; 'the one point of the Christian's ethical investigation is, Is it well pleasing to the Lord?' ἄρα ἀδοκίμων καὶ παιδικῆς διανοίας τὰ ἄλλα, *Ecum.*

11. μὴ συνκοινωνεῖτε] 'have no fellowship with,' Auth.—a good and accurate translation; comp. ἡμεῖς

[*commercium habentes*] 'gadailans,' Goth. The version of Eadie and De W., 'take no part in,' is questionable, if not erroneous, as this would imply a *genitive*; comp. Rom. xi. 17, 1 Cor. ix. 23, Phil. i. 7. Though the sense is nearly the same, there is still no reason, either here, Phil. iv. 4, or Rev. xviii. 4, for departing from the exact translation.

The form *συγκοιν.* is found AB¹D¹FGL, and on such evidence is appy. rightly adopted by *Tisch.* (ed. 7); see *Prolegom.* p. XLVII. τοῖς ἔργοις τοῦ ἀκάρπου.] ‘the unfruitful works;’ comp. Gal. v. 19, 22, where there is a similar opposition between καρπὸς and ἔργα. The comment of Jerome (cited by Harless) is very good, ‘vitia in semet ipsa finiuntur et pereunt, virtutes frugibus pullulant et redundant;’ see notes on Gal. v. 22. μᾶλλον δὲ καὶ cannot be correctly considered as a single formula, ‘yea, much more,’ Eadie: μᾶλλον δὲ is corrective (see notes on Gal. iv. 9), while καὶ is closely connected with the verb, preserving its full ascensive force, ‘not only μὴ συγκ., but rather even ἐλέγχετε;’ ‘non satis abstinere est,’ Bengel; comp. *Fritz. Rom.* viii. 34, Vol. II. p. 216. ἐλέγχετε] ‘reprove

ii. p. 216. ἐλέγχεται 'reprove them,' 'redarguite,' Clarom., Vulg., — not by the passive, virtual reproof of your holy lives and conversation (Peile), but, as St. Paul's use of the word (see esp. 1 Cor. xiv. 24, 2 Tim. iv. 2, Tit. i. 9, 13, ii. 15), and still more the context, suggest, — by active and *oral* reprobation. The antithesis is thus most fully marked; 'do not connive at them or pass them over unnoticed, but take aggressive measures against them; try and raise the Gentiles to your own Christian standard;' see Olsh. *in loc.*

12. τὰ ἄρ κ. τ. λ.] 'For the things, etc.,' confirmatory reason for the command in the preceding clause. The connection of this verse with the preceding has been differently explained. If the correct meaning of ἐλέγχ. (see above) be retained, there seems but little difficulty; γὰρ then gives the reason for the καὶ ἐλέγχετε; 'reproof is indeed necessary, for some of their sins, their

αὐτῶν αἰσχροὺν ἐστὶν καὶ λέγειν¹³ τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ

secret vices for instance, are such that it is a shame even to speak of them, much less connive at them or join in them.' Harl. refers γὰρ more to μὴ συγκ.; 'do not commit these sins, for they are too bad even to mention.' This, however, assumes a perfect identity between τὰ ἔργ. τοῦ σκ. and τὰ κρυφῇ γιν., which (see below) is highly doubtful; and also gives to the negative part of the command (which, as the corrective μάλλον δὲ suggests, is obscured by the positive) an undue and untenable prominence.

τὰ κρυφῇ γιν.] 'the things which are done in secret by them,' sc. by the νόις τῆς ἀπειθείας. There is not enough in the context to substantiate a reference to the mysteries and orgies of heathenism (Elsner, *Obs.* Vol. II. p. 223). The use of κρυφῇ (which obviously has here a simple, and not an ethical meaning like σκότος) and its emphatic position seem alike to show that τὰ κρυφῇ γιν. are sins, not simply identical with τὰ ἔργα τ. σκότους, ver. 11 (Harl.), but a specific class of the genus. These 'deeds done in secret,' then, were all those 'peccata occulta' which presented the worst features of the genus, and which, from their nature and infamy, shunned the light of day and of judgment.

καὶ λέγειν] 'even to speak of,' 'only to mention.' This is an instance of what may be termed the *descensive* force of καὶ; see exx. in Hartung, *Partik.* καὶ, 2. 9, Vol. I. p. 136; comp. Klotz, *Devar.* Vol. II. p. 364, and notes on *Gal.* iii. 4. Elsner compares, not inappropriately, Isocr. *Demon.* p. 6, ἀ ποιεῖν αἰσχροὺν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι κάλον.

13. τὰ δὲ πάντα] 'But all of them,' 'they all' ܐܠܝܐ ܡܢܐ [illa omnia] Syr.-Phil.; continuation of the reason for the command μάλλον δὲ καὶ ἐλέγχ., — with antithetical reference to

the κρυφῇ γινόμενα, δὲ retaining its proper force in the opposition it suggests to any inference that might have been deduced from ver. 12; 'it is true these deeds are done in secret, but all of them, etc.;' see Klotz, *Devar.* Vol. II. p. 363, 365. Τὰ πάντα is not 'all things,' taken generally (Rück., Alf.), but, as the antithesis between κρυφῇ and φανερ. (compare Mark iv. 22) clearly suggests, 'all the κρυφῇ γινόμεν.,' 'haud dubie quin ea quæ occulte fiunt,' Hieron.; so rightly De W. and Meyer in *loc.* ἐλεγχόμενα] 'when they are reproved'

ܐܠܝܐ ܡܢܐ ܕܐܠܝܐ ܡܢܐ [dum redarguuntur]

Syr.-Phil.; predication of manner or perhaps rather of time appended to τὰ πάντα. The absence of the art. before ἐλεγχ. distinctly precludes the translation 'quæ arguuntur' (Clarom., Vulg., Auth., — comp. Copt.), and shows that the participle is not an epithet but a secondary predicate; see Scholef. *Hints*, p. 103. ὑπὸ τοῦ φωτὸς φανεροῦται] 'are made manifest by light.' It is somewhat difficult to decide whether these words are to be connected with the part. (Syr., Copt.), or with the finite verb (Æth., Syr.-Phil., — appy.); a connection with both (Scholef, comp. Stier) is an evasion, but not an explanation, of the difficulties. The following positions will perhaps serve to narrow the discussion. (a) Ἐλεγχόμενα, both in tense as well as meaning (contr. Humm., Peile), must stand in closest reference to ἐλέγχετε; it may still be said, however, that the secondary meaning of the word (compare Clem. Al. *Protrep.* II. p. 19, ἐλέγχει τὸν Ἰακχὸν τὸ φῶς) may have suggested the metaphorical language which follows. (b) φῶς (φάος, φανερός) and φανερώω are closely allied terms; the one so obviously explains, elucidates, and implies the other, that the connec-

τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν·
¹⁴ διὸ λέγει Ἐγείρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ
ἐπιφάνσει σοι ὁ Χριστός.

tion of the two in the same clause seems in a high degree natural and probable. (c) *Φῶς* must have the same meaning in both clauses; if simply *metaphorical* in the latter clause, then also simply *metaphorical* (not *ethical*, as in *τέκνα φωτός*) in the former. (d) The voice of *φανερῶ* must be the same in both clauses, and is certainly *passive*; the verb occurs nearly fifty times in the N. T., and never in a middle sense; see Winer, *Gr.* § 38. 6, p. 231. Applying these premises, it seems clear that if we adopt the first-mentioned connection, *ἐλεγχ.* *ὑπὸ φωτ.* (Chrys., al.), conditions (a) and (c) cannot be fully satisfied; for either *ἐλεγχ.* must be taken as nearly synonymous with *φανερ.* (De W.), or *φῶς* must have an ethical reference ('*lux verbi*,' Croc.) in the former clause, which it can scarcely bear in the latter; and further, *ἐλεγχόμε.* will thus have a specification attached to it, which is not in harmony with ver. 12, where the act alone is enjoined without any *special* concomitant mention of the agent. It would thus seem to be almost certain that *ὑπὸ φωτός* must be joined with *φανεροῦται*, which it somewhat emphatically precedes. We translate then, in accordance with (a), (b), (c), (d), as follows: '*but all things (though so κρυφῇ γιν.) when reprov'd are made manifest by the light (thus shed upon them), for everything that is made manifest is light (becomes daylight, is of the nature of light); compare Scholef. l. c., and Wordsw. in loc. In a word, the reasoning depends on the logical proposition which Meyer has adduced,—*'quod est in effectu (*φῶς ἐστίν*), id debet esse in causâ (*ὑπὸ τοῦ φωτός*).'

That this *φανέρωσις*, however, does not necessarily imply or involve a '*mutatio in melius*' (Jerome, comp. Wordsw.),

seems clear from (c). All that is asserted is, that '*whatever is illumined is light*;' whether that tend to condemnation or the contrary, depends upon the nature of the case, and the inward operation of the outwardly illuminating influence; see Alf. *in loc.*

14. διὸ] '*On which account*;' since this *ἐλεγξίς* is so urgent and necessary a duty, and its nature such as described. On the use of διὸ, see notes on Gal. iv.

31. λέγει] '*He saith*;' scil. ὁ Θεός, according to the usual form of St. Paul's quotations; see notes on ch. iv. 8, and on Gal. iii. 16. The words here quoted are not found exactly in the same form in the O. T., but certainly occur in substance in Isaiah lx. 1 sq. Meyer represents it as a quotation from an apocryphal writing which the Apostle introduces by a lapse of memory; De W., as an application from a passage in the O. T., which he had so constantly used as at last to mistake for the original text. Alii alia. It seems much more reverent, as well as much more satisfactory, to say that St. Paul, speaking under the inspiration of the Holy Spirit, is expressing, in a condensed and summary form, the spiritual meaning of the passage. The prophet's immediate words supply, in substance, the first part of the quotation, *אֲנִי אֵלֹהִים בְּאֵרֶךְ יָמַי*; the concluding part is the spiritual application of the remainder of the verse, viz. *וְהָיָה כְּאֵלֹהִים בְּעֵינֵי הָעָם*, and of the general tenor of the prophecy; see esp. ver. 19, and comp. Surenhus, *ביבל. καταλλ.* p. 588. Any attempt to explain λέγει impersonally ('one may say,' Bornem. Schol. in Luc. p. xlviii.) is not only opposed to St. Paul's constant use of λέγει, but is grammatically unsupported: φησι (compare Lat. '*inquit*') is so used

Walk strictly: avoid excess, but be filled with the Spirit; sing psalms outwardly with your lips, and make melody with thankfulness in your hearts within.

¹⁵ *Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ*

especially in later writers, but no instances have been adduced of a similar use of λέγει: comp. Bernhardt, *Synt.* XII. 4, p. 419. *ἐγειρε* [*Awake, 'Up!'*]

This expression is now generally correctly explained: it is not an instance of an 'act. pro medio' (Porson, Eurip. *Orest.* 288), or of an ellipsis of *σεαυτόν*, but simply a 'formula excitandi'; consult the excellent note of Fritz. *Mark* ii. 9, p. 55. The reading of the *Rec. ἐγειραι*, found only in some cursive mss., is undoubtedly a correction, and is rejected by all the best editors. *ἀνάστα*

'*arise.*' This shortened form occurs Acts xii. 7, and may be compared with *κατάβα* (*Rec.*), Mark xv. 30, *ἀνάβα*, Rev. iv. 1; see Winer, *Gr.* § 14, 1, p. 73.

καὶ ἐπιφάσει] '*and Christ shall shine upon thee,*' — obviously not in the derivative sense, '*Christus tibi propitius erit*' (Bretsch.), but simply, '*illucescet tantquam sol*' (Beng.), '*per gratiam te illuminabit*' (Est.): *ὅταν οὖν ἐγερθῇ τις ἀπὸ τῆς ἁμαρτίας, τότε ἐπιφάσει αὐτῷ ὁ Χριστός, τουτέστιν, ἐπιλάμψει ὡς περ καὶ ὁ ἥλιος τοῖς ἐξ ὕπνου ἐγερθεῖσιν*, Theoph.

15. *βλέπετε οὖν*] '*Take heed then;*' resumption of the preceding exhortations (ver. 8) after the digression caused by the latter part of ver. 11. It is quite unnecessary to attempt to connect closely this with the preceding verse (Harless, Eadie); this resumptive use of *οὖν* being by no means of rare occurrence (see Klotz, *Devar.* Vol. II. p. 718, notes on *Gal.* iii. 5), and indeed involved in the nature of the particle, which nearly always implies *retrospective reference* rather than direct inference; see Donalds. *Gr.* § 548. 31, p. 571. It is scarcely necessary to add that *βλέπετε* has no reference whatever to the *φῶς* previously alluded to (comp. Est.), but simply implies '*take heed;*' see 1 Cor. xvi. 10, Col. iv. 17, and notes *in loc.* *πῶς ἀκ-*

ριβῶς περιπατεῖτε] '*how ye walk exactly, or, with strictness,*' scil. '*quomodo illud efficiatis ut provide vivatis*' (*πῶς τὸ ἀκριβῶς ἐργάζεσθε*), Fritz. *Fritz. Opusc.* p. 208, 209, note, — where this passage is carefully investigated; see also Winer, *Gr.* § 41. 4. c. obs. p. 268, who has long since given up the assumption that the text is an abbreviated expression for *βλέπετε οὖν πῶς περιπατεῖτε, δεῖ δὲ ὑμᾶς ἀκριβῶς περιπατεῖν*, though still referred to by Meyer (ed. 2, 1853), as retaining it. Thus then the indic. is not used for the subj. (Grot.), which (if an admissible structure) would be '*quomodo provide vivere possitis,*' nor for the *future*, which would be '*quomodo provide vitam sitis acturi,*' but simply calls attention to that in which τὸ ἀκριβῶς περιπατεῖν finds its present manifestation, and which is specified more precisely in the clause which follows. As *περιπ.* appy. here implies little more than *ζην* (see Fritz. *Rom.* xiii. 13, Vol. III. p. 141, comp. notes on ver. 8), there is no necessity to depart from the literal meaning of *ἀκριβῶς*, — not '*caute,*' Vulg., Syr., still less, '*without stumbling,*' Conyb., but '*exactly,*' '*accurate,*' Beza, '*tanquam ad regulam et amussim,*' Fritz. *Opusc. l. c.*; see Neander, *Planting*, Vol. I. p. 486 (Bohn).

μὴ ὡς ἄσοφοι κ.τ.λ.] '*to wit, not as unwise but as wise;*' more exact specification of the terms of the preceding clause. It is thus not necessary to supply either *περιπατοῦντες* to this clause (Harl.), or *περιπατῆτε* to its second member (as, *in effect*, Fritz., '*sed ut homines sapientes [vitam instituatis]*', *loc. cit.*, p. 209): the clause is simply dependent on *περιπατεῖτε*, explaining first on the negative, and then on the affirmative side the foregoing adverbs; both the strictness of their walk and the way in which that strictness was to be shown were to reflect the spirit of wise men and not of

ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ¹⁶ ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. ¹⁷ διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ

fools: comp. Gayler, *Part. Neg.* p. 63, where similar positions of the neg. clause are incidentally cited.

16. ἐξαγοραζόμενοι τὸν καιρὸν] 'buying up for yourselves (making your own) the opportunity, the fitting season;' part. of manner exemplifying the wise spirit of action specified in the foregoing member. This expression occurs twice in the N. T.; here with, and in Col. iv. 5, without an appended causal sentence; compare also Dan. ii. 8, καιρὸν ἐξαγοράσετε (*appy.* 'hanc opportunitatem capiatis,' see Schoettg. *Hor.* Vol. I. p. 780, not 'dilationem queritis,' Schleusn.). The numerous, and, in most cases, artificial explanations of this passage arise from the attempts to specify (a) those from whom ('mali homines,' Beng., 'Diabolus,' Calv., etc.) the καιρὸς is to be purchased, or (b) the price (all worldly things, τὰ πάντα, Chrys., Theophyl., Schrader) paid for it; both of which are left wholly undefined. The force of ἐκ does not appear intensive (Mey., comp. Plutarch, *Crass.* § 2), or simply latent (a Lap.), but directs the thoughts to the undefined time or circumstances out of which, in each particular case, the καιρὸς was to be bought; comp. Gal. iii. 13, iv. 5, where however the meaning is more special, and the reference of the preposition better defined by the context. The expression then seems simply to denote that we are to make a wise use of circumstances for our own good or that of others, and, as it were, like prudent merchants (comp. Beza, Corn. a Lap.) to 'by up the fitting season' for so doing; 'diligenter observare tempus, ut id tuum facias, eique ut dominus imperes,' Tittm. *Synon.* p. 42; so Sever. (ap. Cram. *Caten.*), and in effect Origen (ib.), though he has too much mixed up the ideas of a right purchase of the time and

a right expenditure of it. For sermons on this text see August. *Serm.* CLXVIII. Vol. v. p. 909 sq. (ed Migne).

τὸν καιρὸν] 'the opportunity;' not 'hoc tempus, scil. tempus breve quod restat huic ævo,' Bretsch. (Sever. δ καιρὸς ὁ παρών, comp. Stier), but, as rightly explained by Cornel. a Lap., 'occasionem et opportunitatem scil. mereandi.' On the use of καιρὸς ('tempus, seu punctum temporis opportunum') and its distinction from αἰὼν, χρόνος, and ἔρα, see Tittm. *Synon.* p. 39 sq. πονηραί] 'evil,' in a moral sense (Gal. i. 4), not 'difficultatum et asperitatis plena,' Beza (comp. Gen. xlvii. 9), which would introduce an idea foreign to the context. Christians are bidden to walk ἀκριβῶς, and to seize every opportunity, because 'the days' (of their life, עֲשָׂרָה, or of the period in which they lived) were marked by so much moral evil and iniquity; ἐπεὶ οὖν ὁ καιρὸς δουλεῖται τοῖς πονηροῖς, ἐξαγοράσασθε αὐτόν, ὥστε καταχρησασθαι αὐτῷ πρὸς εὐσέβειαν, Sever. ap. Cram. *Caten.*

17. διὰ τοῦτο] 'For this cause;' commonly referred to the clause immediately preceding, ἐπειδὴ ἡ πονηρία ἀνδεῖ, Œcum., Theophyl. (so De W., Olsh.), but far more probably (see Mey.) to ver. 15, 16, — 'for this cause, sc. because ye ought to walk with such exactness;' εἰ γὰρ ἔσεσθε ἄφρονες ἀκριβῶς οὐ περιπατήσετε, Schol. ap. Cram. *Caten.*

συνιέντες] 'understanding;' 'plus est συνιέναι quam γνώσκειν, ut apparet ex hoc loco cum Luc. xii. 47; γνώσκειν est nosse, συνιέναι attente expendere,' Grot. (Pol. *Syn.*). The reading is slightly doubtful. *Lachm.* reads συνιέτε with AB; 6 mss.; Chrys. (ms.), but on external evidence inferior to that for the participle [συνιέντες, D⁸EKL (συνιόντες, D¹FG, Alf.); nearly all mss.; Clarom.,

συνιέντες τί τὸ θέλημα τοῦ Κυρίου. ¹⁸ καὶ μὴ μεθύσκεσθε οἴνω, ἐν ᾧ ἐστὶν ἄσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, ¹⁹ λαλοῦντες

Vulg., Goth., Syr-Phil., al., and many Ff.], and in the face of the high probability that the imper. is due to a conformation to ver. 18. ἄφρονες]

‘unwise,’ ‘senseless;’ ‘ἄφρων est qui mente non recte utitur,’ Tittm. *Synon.* p. 143, — where the distinction between this word, νήπιος, ἀνόητος, and ἄσυνετος is investigated; but see notes on Gal. iii. 1.

18. καὶ μὴ μεθύσκεσθε.] ‘And be not made drunk with wine;’ specification of a particular instance; καὶ being here used to append the *special* to the *general*: on this and on the converse use, see notes on Phil. iv. 12, and comp. the good note of Fritz. *Merk* i. 5, p. 11. ἐν ᾧ]

‘wherein,’ Auth.; referring not simply to οἶνος (Schoettg.), but to μεθύσκεσθαι οἴνω, scil., ‘in inebriatione,’ Beza; so rightly Orig. 1, ap. Cram. *Cat.*

ἄσωτ[ι]α] ‘dissoluteness,’ Hamm., ‘luxuria,’ Vulg., Clarom.; not inappropriately Goth., ‘usstiurei’ [unyokedness]; τοὺς ἀκρατεῖς καὶ εἰς ἀκολασίαν δαπανηροὺς ἄσώτους καλοῦμεν, Arist. *Ethic. Nic.* iv. 1; comp. Cic. *de Fin.* ii. 8. Ἄσωτος (σώζω) appears to have two meanings, the rarer, ‘qui servari non potest,’ a meaning which Clem. Alex. (*Pædag.* ii. 2, p. 184, ed. Pott.) applies to this place, τὸ ἄσωστον τῆς μέθης διὰ τῆς ἄσωτίας αἰνιζόμενος, — and the more common, ‘qui servare nequit;’ see Trench, *Synon.* § xvi. The latter meaning passes naturally into that of ‘dissoluteness,’ the only sense in which ἄσωτία and ἄσώτως are used in the N. T., e. g., Luke xv. 13, Tit. i. 6, 1 Pet. iv. 4; the substantive is found Prov. xxviii. 7 (Trench), to which add 2 Macc. iv. 6, where it is joined with κῶμοι; see also Tittm. *Synon.* p. 152 ἐν Πνεύ-

ματι] ‘with the Spirit;’ ἐν being appy. primarily, though not exclusively, *instru-*

mental (Vulg., Arm.; see Origen ap. Cram. *Cat.*), — though an unusual construction with πληρώω; see however ch. i. 23. Meyer cites also Phil. iv. 19, but this is a doubtful instance; still more so are Col. ii. 10, iv. 12 (cited by Eadie after Harl.), as in the first of these passages ἐν is obviously ‘in,’ and in the second the reading is more than doubtful; see notes *in loc.* There would seem to have been an intentional inclusiveness in the use of this prepp., as Matthies (misrepresented by Eadie) suggests; the Spirit is not the bare instrument *by* which, but that *in* which and *by* which the true Christian is fully filled. Whether the passive πληροῦσθε hints at our ‘reluctant will’ (Mey.) seems doubtful; there is no doubt, however, that the opposition is not between οἶνος and Πνεῦμα, but, as the order of the words suggests, between the two states expressed by the two verbs. On the omission of the article (which is inserted in FG), see notes on ch. ii. 22, and on Gal. v. 5.

19. λαλοῦντες ἑαυτοῖς] ‘speaking to one another;’ — not ‘to yourselves,’ Auth.; ἑαυτοῖς being used for ἀλλήλοις, as in ch. iv. 32; comp. Col. iii. 16, and see Jelf, *Gr.* § 654. 2. Scholefield (*Hints*, p. 103) and, before him, Bull (*Prim. Trad.* i. 12), compare the well-known quotation, ‘carmen Christo quasi Deo dicere secum *invicem*,’ Pliny, *Epist.* x. 97. Whether the reference is here to social meetings (compare Clem. Alex. *Pædag.* ii. 4, p. 194, Pott.), or expressly to religious service (Olsh.), or, more probably, to both, can hardly be determined from the context.

ψαλμοῖς κ. τ. λ.] ‘with psalms and hymns and spiritual songs.’ The distinctions between these words have been somewhat differently estimated. Olsh. and

ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, ²⁰ εὐχαριστοῦντες πάν-

Stier would confine ψαλμ. to the Psalms of the Old Test., ὕμνος to any Christian song of praise; this does not seem borne out by 1 Cor. xiv. 26 (see Alford), compare James v. 13. Harless refers the former to the Jewish, the latter to Gentile Christians; Orig. (Cram. Cat.) still more arbitrarily defines the ψαλμ. as περὶ τῶν πρακτέων, the ᾠδὴ as περὶ τῆς τοῦ κόσμου τάξεως καὶ τῶν λοιπῶν δημιουργημάτων. In a passage so general as the present, no such rigorous distinctions seem called for; ψαλμὸς most probably, as Meyer suggests, denotes a sacred song of a character similar to that of the Psalms (ὁ ψαλμὸς ἐμμελής ἐστιν εὐλογία καὶ σόφρων, Clem. Alex. *Pædag.* II. 4, p. 194); ὕμνος, a song more especially of praise, whether to Christ (ver. 19), or God (ver. 20; comp. Acts xvi. 25, Heb. ii. 12); ᾠδὴ, a definition generally of the genus to which all such compositions belonged (ᾠδὴν πνευματικὴν ὁ Ἀπόστολος εἴρηκε τὸν ψαλμόν, Clem. Alex. *l. c.*). To this last the epithet πνευματικαῖς is added,—sc. not merely, ‘of religious import,’ Olshaus. (‘sancta,’ Æth.), but in accordance with the last clause of ver. 18, ‘such as the Holy Spirit inspired and gave utterance to;’ ψάλλοντες γὰρ Πνεύμ. πληροῦνται ἁγίου, Chrys.

Much more curious information will be found in the article ‘Hymni a Christianis decantandi,’ in Deyling, *Obs.* No. 44, Vol. III. p. 430 sq.; for authorities, see Fabricius, *Bibliogr. Antiq.* XI. 13, and for specimens of ancient ὕμνοι, ib. *Bibl. Græca*, Book v. 1. 24.

Lachm. inserts ἐν in brackets before ψαλμοῖς, but on authority [B; 5 mss.; Clarom., Sangerm., Vulg., Goth., al; Chrys.] nearly the same and apparently equally insufficient with that [B; Clarom., Sangerm.; Ambrst. ed.] on which he (so Alford) similarly en-

closes the scarcely doubtful πνευματικαῖς. ᾄδοντες καὶ ψάλλοντες] ‘singing and making melody in your heart;’ participial clause, coördinate with (Mey.), not subordinate to (so as to specify the moral quality of the psalmody, μετὰ συνέσεως, Chrys.) the foregoing λαλοῦντες κ. τ. λ. Harl. very clearly shows that ἐν τῇ καρδίᾳ, without ὑμῶν, could not indicate any antithesis between the heart and lips, much less any qualitative definition,—‘without lip-service’ (compare Theod., Eadie), or ‘heartily,’ like ἐκ τῆς καρδίας (κατὰ τὴν καρδ. Œcum.), but that simply another kind of psalmody is mentioned, that of the inward heart; ‘canentes intus in animis et cordibus vestris, Bulling. (cited by Harl.). The reading ἐν ταῖς καρδίαις, though fairly supported [*Lachmann* with ADEFG; mss.; Clarom., Vulg., Syr., Goth., Copt., Syr-Phil. in marg.; Bas., Chrys. (2), al.] is still properly rejected by Tisch., al. as an emendation of ἐν τῇ καρδίᾳ [B (omits ἐν) KL; nearly all mss.; Syr-Phil.; Chrys., Theod., al.] derived from Col. iii. 16.

20. εὐχαριστ. πάντ.] ‘giving thanks always;’ third and more comprehensive participial member, specifying the great Christian accompaniment of this and of all their acts (ch. v. 4, Phil. iv. 6, Col. iv. 2, see notes), and preparing the way for the further duty expressed in ver. 21. It would thus appear that the imperative πληρ. ἐν Πν. has four participial clauses appended, two of which specify more particular, and the third a more pervading manifestation of the fruits of the Holy Spirit, viz. ᾠδαὶ χειλῶν (Ecclus. xxxix. 15), ᾠδαὶ ἐν τῇ καρδίᾳ, and εὐχαριστία, while the fourth, ὑποτασσ., passes onward to another form of Christian duty; see notes ver. 21, and for two good sermons on this text, Barrow, *Sermon* VIII., IX. Vol. I., p. 179

τοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
τῷ Θεῷ καὶ πατρί, ²¹ ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

Wives be subject to your
husbands as the Church is
to Christ.

²² Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὡς τῷ
Χριστῷ. Husbands love your wives as Christ loved His Church. Marriage is a type of the mystical
union of Christ and the Church.

22. ἀνδράσιν] *Tisch.* has, with good judgment, rejected the addition of ὑποτάσσ-
εσθε, — whether after γυναῖκες with DEFG; Lect. 19; Vulg., al., or after ἀνδράσιν,

sq. ὑπὲρ πάντων] ‘for all things,’
Auth.; not masc., sc. ὑπὲρ πάντων τῶν
τῆς εὐεργεσίας μετεληχότων, Theodoret.
Meyer needlessly limits the πάντα to
blessings; surely it is better to say, with
Theophyl., οὐχ ὑπὲρ τῶν ἀγαθῶν μόνον,
ἀλλὰ καὶ τῶν λυπηρῶν, καὶ ὧν ἴσμεν, καὶ
ὧν οὐκ ἴσμεν, καὶ γὰρ διὰ πάντων εὐεργε-
τούμεθα κἂν ἀγνοῶμεν. Numerous in-
stances of similar cumulation and παρή-
χρησις are cited by Lobeck, *Paralipom.*
p. 56, 57. ἐν τῷ ὀνόματι] ‘in
the name;’ obviously not ‘ad honorem’
(Flatt.), nor even ‘per nomen,’ scil. ‘per
Christum’ (a Lap.), but ‘in nomine,’
Clarom, Vulg., Copt., al.: the name of
Christ is that general and holy element,
as it were, in which everything (as Harl.
forcibly remarks) is to be received, to be
enjoined, to be done, and to be suffered;
see Col. iii. 17. The context will always
indicate the precise nature of the appli-
cation; see the exx. cited by Alf. *in loc.*
τῷ Θεῷ καὶ Πατρί] ‘to God and the
Father;’ see notes on ch. i. 3, and on
Gal. i. 4. The most appy. suitable mode
of translating this special and august
title is noticed in notes to *Transl. of Gal.*
p. 146 (ed. 2).

21. ὑποτασσόμενοι ἀλλήλ.]
‘submitting yourselves to one another;’ not
for the finite verb (Flatt.; see contra
Hermann, *Viger*, No. 227, Winer, *Gr.* §
45. 6, p. 314), but a fourth participial
clause appended to πληροῦσθε. The
first three name three duties, more or
less special, in regard to God, the last a
comprehensive moral duty in regard to
man, which seems to have been sug-

gested by the remembrance of the hum-
ble and loving spirit, which is the mov-
ing principle of εὐχαριστία. In the fol-
lowing paragraph, and under a somewhat
similar form (ὑπακοή), in v. 1 sq. and vi.
5 sq., this general duty is inculcated in
particular instances: ἐπειδὴ κοινὴν τὴν
περὶ τῆς ὑποταγῆς νομοθεσίαν προσήνεγκε
κατ’ εἶδος, λοιπὸν παραινεί τὰ κατὰλληλα,
Theod. On the distinction between ὑπο-
τασσ. (sponte) and πειθαρχεῖν (coactus),
see Tittm. *Synon.* Part II. p. 3. It
must be admitted that there is some diffi-
culty in the connection between this and
the foregoing participial member. We
can, however, hardly refer the clause to
the remote μὴ μεθύσκε. (‘don’t bluster,
. . . but be subject,’ Eadie, Alf.), but
may reasonably retain the connection in-
dicated above, the exact connecting link
being perhaps the ὑπὲρ πάντων; ‘thank-
ing God for all things (joys — yea sor-
rows, submitting yourselves to Him, yea),
submitting yourselves to one another:’
compare Chrys., ἵνα πάντων κρατῶμεν
τῶν παθῶν, ἵνα τῷ Θεῷ δουλεύωμεν, ἵνα
τὴν πρὸς ἀλλήλους ἀγάπην διασώζωμεν.
ἐν φόβῳ Χρ.] ‘in the fear of Christ;’
the prevailing feeling and sentiment in
which ὑποταγή is to be exhibited; ‘ex
[in] timore Christi; quia scilicet Chris-
tum reveremur, eumque timeamus offend-
ere,’ Corn. a Lap. The reading
Θεοῦ (*Rec.*) is only supported by cursive
mss., Clem., and Theod., and is rightly
rejected by nearly all modern editors.

22. αἱ γυναῖκες] ‘Wives, — sc. be
subject;’ first of the three great ex-
emplifications (husbands and wives, —

Κυρίῳ, ²³ ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς

with KL; very many Vv.; Chrys., al. (*Rec.*, Scholz), — though supported in the omission only by B, *all Gr. MSS. used by Jerome*, and Clem. (*Harl.*, *Mey. De W.*), *Lachm.* inserts ὑποτασσέσθωσαν after ἀνδράσιν with A; 10 mss.; Vulg., Copt., Goth.; Clem. (1), Bas., al.; the variations, however, and still more the absence of the word in the MSS. mentioned by Jerome, render it in a very high degree probable that the original text had no verb in the sentence.

parents and children, ch. vi. 1 sq., — masters and servants, ch. vi. 4 sq.) of the duty of subjection previously specified. A verb can easily and obviously be supplied from the preceding verse, — either ὑποτασσέσθωσαν (*Lachm.*), or more probably, as the imper. in ver. 25 and Col. iii. 18 suggests, ὑποτάσσεσθε (*Rec.*). τοῖς ἰδίῳις ἀνδράσιν] ‘your own husbands;’ those specially yours, whom feeling therefore as well as duty must prompt you to obey; comp. 1 Pet. iii. 1. The pronominal adj. ἰδίῳις is clearly more than a mere possess. pronoun (*De W.*), or, what is virtually the same, than a formal designation of the husband, ‘der Ehemann’ (*Harl.*, *Winer*), for St. Paul might have equally well used τοῖς ἀνδράσιν, as in Col. iii. 18. It seems rather, both here and 1 Pet. iii. 1, to retain its proper force, and imply, by a latent antithesis, the *legitimacy* (comp. John iv. 18), *exclusiveness* (1 Cor. vii. 2), and *speciality* (1 Cor. xiv. 35) of the connection; see esp. 1 Esd. iv. 20, ἐγκαταλείπει τὴν ἰδ. χώραν καὶ πρὸς τὴν ἰδ. γυναῖκα κολλᾷται. We may also adduce against *Harl.* his own quotation, *Stobæus, Floril.* p. 22, Θεανῶ — ἐρωτηθεῖσα, τί πρῶτον εἶη γυναικί, τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί; clearly ‘her own husband, — no one except in that proper and special relationship.’ It may still be remarked that the use of ἰδίῳις in later writers is such as to make us cautious how far in *all* cases in the N. T. (see Matth. xxii. 5, John i. 42) we press the usual meaning; see *Winer, Gr.* § 22, 7, p. 139, and notes on ch. iv. 28.

ὡς τῷ Κυρίῳ] ‘as to the Lord;’ clearly not ‘as to the lord and master,’ which perspicuity would require to be τοῖς κυρίῳις, but, — to *Christ*; ‘vir Christi imago,’ Grot.; καλὸν τῇ γυναικί Χριστὸν αἰδεῖσθαι διὰ τοῦ ἀνδρός, *Greg.-Naz.* The meaning of ὡς is somewhat doubtful. Viewed in its simplest grammatical sense as the pronoun of the relative (*Klotz, Devar.* Vol. II. p. 737), the meaning would seem to be ‘yield that obedience to your husbands which you yield to Christ;’ comp. Beng. As, however, the immediate context and, still more, the general current of the passage (comp. ver. 32) represent marriage in its typical aspect, ὡς will seem far more naturally to refer (as in ch. vi. 5, 6, comp. Col. iii. 23) to the *aspect* under which the obedience is to be regarded (‘quasi Christo ipsimet, ejus locum et personam viri representant,’ *Corn. a Lap.*) than to describe the nature of it (*Eadie*), or the manner (*De W.*) in which it is to be tendered; see notes on Col. iii. 23. Still less probable is a reference merely to the *similarity* between the duties of the wife to the husband and the Church to Christ (*Kop.*, comp. *Eadie*), as this interpr. would clearly require ὡς ἡ ἐκκλ. τῷ Κυρ.; see *Mey.* It is thus well and briefly paraphrased by Chrys., ὅταν ὑπέκλῃς τῷ ἀνδρί, ὡς τῷ Κυρίῳ δουλεύουσα ἡγοῦ πελδεσθαι (*Sav*): see also *Greg.-Naz. Orat.* xxxi. p. 500 (ed. *Morell.*).

23. ἀνὴρ] ‘a husband.’ The omission of the article [with all the uncial MSS., and nearly all modern editors] does not affect the meaning of the proposition, but only modifies the form in which it is

κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος. ²⁴ ἀλλ' ὡς ἡ

expressed; ὁ ἀνὴρ would be 'the husband,' i. e. 'every husband' (see notes on Gal. iii. 20); ἀνὴρ is 'a husband,' i. e. any one of the class; comp. Winer, *Gr.* § 19. 1, p. 111; γυνή, on the contrary, has properly the article as marking the definite relation it bears to the ἀνὴρ ('his wife'), on which the general proposition is based. ὡς καὶ ὁ Χρ. κ. τ. λ.]

'as Christ also is head—of the Church;' the 'being head' is common to both ἀνὴρ and Χρ.; the bodies, to which they are so, are different. In sentences thus composed of correlative members, when the enunciation assumes its most complete form, καὶ appears in both members, e. g. Rom. i. 13; comp. Kühner, *Xen. Mem.* i. 1. 6. Frequently it appears only in the demonstrative, or, as here, only in the relative member; see Hartung, *Partik.* καὶ, 2. 2, Vol. i. p. 126. In all these cases, however, the particle καὶ preserves its proper force. In the former case, 'per aliquam cogitandi celeritatem,' a double and reciprocal comparison is instituted between the two words to each of which καὶ is annexed; see Fritz, *Rom.* Vol. i. p. 38; in the two latter cases a single comparison only is enunciated between the word qualified by καὶ and some other, whether expressed or understood; see Klotz, *Devar.* Vol. ii. p. 635, and compare Winer, *Gr.* § 53. 5, p. 390, who, however, on this construction is not wholly satisfactory.

αὐτοῦ
σωτήρ] 'He Himself is the saviour of the body;' declaration, apparently with a paronomasia (σωτήρ . . . σώματος), of an important particular in which the comparison did not hold; the clause not being appositional (Harl.), but, as the use of ἀλλὰ in the following verse seems distinctly to suggest (see notes on ver. 24), independent and emphatic (Mey.); 'He—and, in this full sense, none other than He—is the σωτήρ of the body.'

The reading καὶ αὐτὸς ἐστι [Rec. with D²D³E²KL; majority of mss; Syr. (both), Goth., al.; many Ff.] seems clearly an explanatory gloss, and is rightly rejected by nearly all recent editors.

24. ἀλλὰ] 'Nevertheless.' The explanation of this particle is here by no means easy. According to the usual interpr. αὐτὸς κ. τ. λ. (ver. 23) forms an apposition to the preceding words, the pronoun αὐτὸς (comp. Bernhardy, *Synt.* vi. 10, p. 287) being inserted with a rhetorical emphasis. The proof is then introduced by ἀλλὰ, which, according to De W., preserves its adversative character in the fresh aspect under which it presents the relation; 'But as the Church, etc.,' see Winer, *Gr.* § 57. 8, p. 529. This is plausible, but, as Meyer has ably shown, cannot be fairly reconciled with the clear adversative force of ἀλλὰ,—'aliud jam esse, de quo sumus dicturi' (Klotz, *Devar.* Vol. ii. p. 2); δὲ or οὖν would have been appropriate; ἀλλὰ is wholly out of place. Rückert and Harless explain it as resumptive (Hartung, *Partik.* ἀλλὰ, 2. 7, Vol. ii. p. 40), but surely, after a digression of only four words, this is inconceivable. Eadie supposes an ellipsis, 'be not disobedient, etc.,' an assumption here still more untenable; as in all such uses of ἀλλὰ, and in all those which he has adduced (some of which, e. g. Rom. vi. 5, 2 Cor. vii. 11, are not correctly explained) the ellipsis is simple, and almost self-evident; compare Klotz, *Devar.* Vol. i. p. 7. Amid this variety of interpretation, that of Calv., Beng., Meyer, and recently Alf. alone seems simple and satisfactory. Αὐτὸς κ. τ. λ. is to be considered as forming an independent clause; it introduces a particular peculiar only to Christ, and therefore in the conclusion is followed, not by οὖν or δέ, but by the fully

ἐκκλησίᾳ ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

²⁵ Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ²⁶ ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ

25. τὰς γυναῖκας ἑαυτῶν] The reflexive pronoun was omitted in ed. 1, with AB; 5 or 6 mss.; Clem., Origen, al. (*Lachmann, Tisch.*), but is apparently more rightly inserted with DEKL (FG add ὑμῶν); most mss.; Chrys., Theod., al. (*Rec., Mey., Alf., Wordsw.*), as the introduction is not easy to account for, and the omission might have arisen from a conformation to the preceding verse.

adversative ἀλλά: 'He is the saviour of the body (that certainly man is not), nevertheless, as the Church is subject unto Christ, so, etc.' The various attempts to explain the σωτηρία in reference to the other members of the comparison, the husband and wife (comp. Bulling., Beza, Hofm. *Schriftb.* Vol. II. 2, p. 115), are all forced and untenable.

The reading ὥσπερ for ὡς [*Rec.* with D³E KL; most mss.; Theod., Dam.] is rightly rejected by most recent editors. οὕτως καὶ κ. τ. λ.] 'so let wives also be (subject) to their husbands in everything,' — scil. ὑποτασσέσθωσαν, supplied from the preceding member. The *Rec.* inserts ἰδίους before ἀνδράσιν with AD³E²KL; many mss., Vv. and Ff., — but in opp. to preponderant authority; BD¹EFG; 2 mss.; Clarom., Sangerm., al., and to the internal objection that the word was an interpolation in accordance with ver. 22.

25. οἱ ἄνδρες κ. τ. λ.] 'Husbands love your own wives;' statement of the reciprocal duties of the husband; ἄκουε καὶ πῶς σε πάλιν ἀναγκάζει ἀγαπᾶν αὐτήν, ἀλλ' οὐχὶ δεσποτικῶς προσφέρεσθαι. ἀγάπα γὰρ αὐτήν: ποίω μέτρον; ᾧ καὶ ὁ Χρ. τὴν ἐκκλησίαν. προνοεῖ αὐτῆς, ὡς καὶ ὁ Χρ. ἐκείνης· κἂν δέη τι παθεῖν, κἂν ἀποθανεῖν δι' αὐτήν, μὴ παραιτήσῃ, Theophyl. On this and the two following verses, see a good sermon by Donne, *Serm.* LXXXV. Vol. IV. p. 63 sq. (ed. Alf.).

καθὼς καὶ κ. τ. λ.] 'even as Christ also loved the Church and gave Himself

for it;' nearly a repetition of the latter part of ver. 2, where see the notes on the different details.

26. ἵνα αὐτὴν ἀγ.] 'in order that He might sanctify it;' immediate, not (as De W.) remote purpose of the παραδίδωαι, — sanctification of the Church attendant on the remission of sins in baptism; see Pearson, *Creed*, Vol. I. p. 435 (Burt.), Taylor, *Bapt.* IX. 17, Waterland, *Eucharist.* IX. 3, Vol. IV. p. 645. Both sanctification and purification are dependent on the atoning death of Christ, the former as an act contemplated by it, the latter as an act included in it. There is thus no necessity to modify the plain and natural meaning of the verb; ἀγιάζ. here neither implies simple consecration (Eadie) on the one hand, nor expiation, absolution (Matth.), on the other, but the communication and infusion of holiness and moral purity; see Pearson, *Creed*, Vol. I. p. 404, comp. Suicer, *Thesaur.* s. v. II. a, Vol. p. 54.

καθαρίσας] 'having purified it;' temporal participle, here more naturally denoting an act antecedent to ἀγιάσῃ (Olsh., Mey.) than one contemporaneous with it, as appy. Syr., Vulg., al., and, as it would seem, our own Version. Eadie is far too hasty in imputing 'error' to Harl. for maintaining the latter; it is clearly tenable on grammatical (see Bernhardy, *Synt.* x. 9, p. 383, notes ch. i. 9), but less probable on dogmatical grounds; compare 1 Cor. vi. 11, ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε. τ φ

λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ²⁷ ἵνα παραστήσῃ αὐτὸς ἑαυτῷ

λουτρῷ τοῦ ὕδατος] ‘by the [well-known] *laver of the water*;’ gen. ‘*matter*,’ Scheuerl. *Synt.* § 12, p. 82; comp. Soph. *Œd. Col.* 1599. The reference to baptism is clear and distinct (see Tit. iii. 5, and notes *in loc.*), and the meaning of λούτρον (‘*lavacrum*,’ Vulg., Clarom.,

لُؤْتْرُون Syr., ‘*bvahlā*,’ Goth.) — indisputable: instances have been urged in behalf of the active sense of λούτρον, adopted by Auth. (and perhaps Copt., Æth.), — but in all that have yet been adduced (Ecclus. xxxiv. 25 [30], τί ὠφέλησεν τῷ λουτρῷ αὐτοῦ), the peculiar force of the termination (instrumental object; comp. Donalds. *Crat.* § 267, Pott, *Etym. Forsch.* Vol. II. p. 403) may be distinctly traced: see exx. in Rost u. Palm, *Lex. s. v.* Vol. II. p. 83, and comp. Suicer, *Thesaur.* s. v. Vol. II. p. 277. It seems doubtful whether Olsh. is perfectly correct in positively denying that there is here any allusion to the bride’s bath before marriage (Elsner, *Obs.* Vol. II. p. 226); see ver. 27, which, considered in reference with the context, and compared with Rev. xxi. 2, makes such an allusion far from improbable. ἐν ῥήματι]

‘*in the word*,’ ‘*in verbo*,’ Clarom., Vulg., Copt., Goth. There is great difficulty in determining (1) the exact *meaning*, (2) the grammatical *connection* of these words. With regard to the former, we may first remark that ῥῆμα occurs (excluding quotations) five times in St. Paul’s Epp. and four in Heb., and in all cases, directly Rom. x. 17, Eph. vi. 17, Heb. vi. 5, xi. 3) or indirectly (Rom. x. 8, 2 Cor. xii. 4, Heb. i. 3, xii. 19) refers to words proceeding ultimately or immediately from God. The ancient and plausible reference to the words used in baptism (Chrysost., Waterl. *Justif.* Vol. VI. p. 13) would thus, independently of the omission of the article, scarcely seem probable; see Estius

in loc. The same observation applies with greater or less force to every interp. except ‘the Gospel,’ τὸ ῥῆμα τῆς πίστεως, Rom. x. 8, the word of God preached and taught preliminary to baptism (comp. notes ch. i. 13); the omission of the article being either referred to the presence of the prep. (Middleton, *Gr. Art.* VI. 1), or, more probably, to the fact that words of similarly definite import (e. g. νόμος, χάρις, κ. τ. λ.) are frequently found anarthrous; see Winer, *Gr.* § 19, p. 112.

(2) Three constructions obviously present themselves; (a) with ἀγίασῃ; (b) with λουτρῷ τοῦ ὕδατος; (c) with καθάρισας, or rather with the whole expression, καθ. λουτρ. τ. ὕδ. Of these (a), though adopted by Jerome, and recently maintained by Rück., Winer, (*Gr.* § 20. 2, p. 125) and Meyer, is seriously opposed to the order of the words, and (if ἐν be considered simply instrumental) introduces an idea (ἀγ. ἐν ῥήματι) which is scarcely doctrinally tenable; the second (b) is plainly inconsistent with the absence of the article, this being a case which is not referable to any of the three cases noticed on ch. i. 17, — appy. the only ones in which, in constructions like the present, the omission can be justified; — the third (c) though not without difficulties, is on the whole fairly satisfactory. According to this view, ἐν ῥήματι has neither a purely instrumental, nor, certainly, a simple modal force (‘*verheissungsweise*,’ Harl.), but specifies the necessary *accompaniment*, that *in which* the baptismal purification is vouchsafed (comp. John xv. 3), and without which it is not granted; comp. Heb. ix. 22, ἐν αἵματι πάντα καθαρίζεται κ. τ. λ., where the force of the prep. is somewhat similar.

27. ἵνα παραστήσῃ] ‘*in order that He might present*,’ further and more ultimate purpose of ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς (ver. 25), the full accomplishment

ἐνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος· ²⁸ οὕτως καὶ οἱ ἄνδρες

of which must certainly be referred to *ὁ αἰὼν μέλλων* (August., Est.), not to *ὁ αἰὼν οὗτος* (Chrysost., Beng., Harl.), see Pearson, *Creed*, Vol. I. p. 406 (ed. Burt.). Schoettg. appositely cites the Rabbinical interpr. of Cant. i. 5, *הַיָּסוּד הַרְחֵב*, in which the swarthiness is referred to the Synagogue, *הַיָּסוּד בְּעוֹלָם* [in hoc seculo], the comeliness to it, *הַיָּסוּד בְּעוֹלָם הַבָּא* [in seculo futuro]; see Petersen, *von der Kirche*, III. 220. The verb *παραστήσῃ* is here used as in 2 Cor. xi. 2, of the presentation of the bride to the bridegroom, — not of an offering (Harl.; Rom. xii. 1), which would here be a reference wholly inappropriate.

αὐτὸς ἑαυτῷ [*Himself to Himself*;] not 'for Himself,' i. e. for His joy and glory (Olsh.), but, with local reference, 'to Himself.' Christ permits neither attendants nor paranympths to present the Bride: He alone presents, He receives. The reading *παραστ. αὐτὴν ἑαυτῷ* [*Rec.* with D⁹EK; most mss.; Chrys., Theod.] is rightly rejected on preponderant evidence [ABD⁹FGL; 15 mss.; Clarom., Goth., Vulg., al.; Greek and Lat. Ff.] by most modern editors.

ἐνδοξον τὴν ἐκκλησίαν [*the Church glorious*;] the tertiary predicate *ἐνδοξον* (Donalds. *Gr.* § 489) being placed emphatically forward, and receiving its further explanation from the participial clause which follows: so, with a correct observance of the order, Syr., Copt., Æth., probably Clarom., Vulg., and all the best modern commentators.

μὴ ἔχουσιν σπίλον [*not having a spot*.] The word *σπίλος* (*μιασμός*, *ῥύπος*. Suid.) is a *δῖς λεγόμεν.* in the N. T. (2 Pet. ii. 13), and belongs to later Greek, the earlier expression being *κηλὶς*; see Lobeck, *Phrya*. p. 28. Lachmann, Bruder (*Concord.*), Meyer, and others, still retain the accentuation *σπίλος*. As the iota is

short (comp. *ἄσπιλος*, Antiph. ap. *Anthol.* Vol. VI. 252) the accentuation in the text seems most correct; comp. *Arcad. Accent.* VI. p. 52 (ed. Barker).

ῥυτίδα [*a wrinkle*;] *ῥυτίς* ἡ *συνελευσμένη σάρξ*, *Etym. M.*; derived from *ῥυγίω*, see Benfey, *Wurzeller.* Vol. II. p. 317. *Ruga* and 'wrinkle' are probably cognate forms; see ib. p. 314, and comp. Dißfenbach, *Lex.* Vol. I. p. 236.

ἀλλ' ἵνα [*but in order that it might be*;] change of construction, as if *ἵνα μὴ ἔχη* had preceded: similar exx. of 'oratio variata' are cited by Winer, *Gr.* § 63. II. 1, p. 509. On the true meaning of *ἁγία*, as applied to the Church, see Pearson, *Creed*, Art. IX. Vol. I. p. 403 (Burt.), Jackson, *Creed*, XII. 4. 3, and on *ἄμωμος*, see notes ch. i. 4. The context might here seem to favor the translation, 'omni maculâ carens' (comp. Cant. iv. 7), but it seems more correct to say that the first part of the verse presents the conception of purity, etc., in *metaphorical* language, the second in words of simply *ethical* meaning.

28. *οὕτως* [*Thus*;] 'in like manner; *ita*, scilicet uti Christus dilexit ecclesiam quemadmodum jam dixi,' Corn. a Lap. Even if the reading of the *Rec.* be retained (*οὕτως* ὁφ. οἱ ἄνδρ. ἅγ. κ. τ. λ.; see below), the reference must still clearly be to *καθώς καὶ ὁ Χρ. κ. τ. λ.* ver. 25—27, not as Est. (comp. De W.) suggests, to the *following* ὡς; this latter construction being contrary, not necessarily 'to grammatical law' (Eadie; for comp. John vii. 46, 1 Cor. iv. 1), but to the natural use of *οὕτως*, of which 'non alia est vis quam quæ naturæ ejus consentanea est, ut eo confirmentur *præcedentia*,' Herm. Viger, Append. x. p. 747. In passages like 1 Cor. i. c. there is an obvious emphasis, which would here be out of place. The reading is doubtful, as in addition to the

ὁφείλουσιν ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.
ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ. ²⁹ οὐδεὶς γάρ ποτε

evidence in favor of *Rec.* [KL; nearly all mss.; perhaps Syr., Arm.; Chrys., Theod., al.] that of B (ὁφείλ. καὶ οἱ ἄνδρες) may now be urged for the inversion; still the authority in favor of the text [ADEFG; 2 mss.; Clarom., Vulg., Goth., Copt.; Clem., Lat. Ff.] seems fairly to preponderate, and owing to the testimony of B being of a divided nature, may perhaps be most safely followed. ὡς τὰ ἑαυτῶν σώματα] 'as (being) their own bodies;' not 'wie ihre eigenen Leiber,' Meier (comp. Alf.), but 'als ihre eigenen Leiber,' Luth., Mey. The context clearly implies that Christ loved the Church not merely just as (comparatively) He loved His own body (scil. ὡς ἑαυτόν, Schoettg.), but as being His own body, the body of which He is the Head. In the hortatory application, therefore, ὡς must have a similarly semi-argumentative force; otherwise, as Harl. remarks, we should have two comparisons, the one with οὕτως, the other with ὡς, which certainly mar the perspicuity of the passage. In the present view, on the contrary, the distinction is logically preserved; οὕτως alone introduces the comparison; ὡς with its regular and proper force marks the aspects (see notes on ver. 22) in which the wives were to be regarded ('as being, in the light of, their own bodies'), and thus tacitly supplies to the exhortation an argument arising from the thus acknowledged nature of the case. For a defence of the simply comparative use of ὡς, see Alf. in loc.

ὁ ἀγαπῶν κ. τ. λ.] 'He that loveth his own wife, loveth himself;' explanation of the preceding ὡς τὰ ἑαυτῶν σώμ. The Apostle's argument rests on the axiom that a man's wife is a part of his very self. Husbands are to love them as being their own bodies; thus their love

to them is in fact self-love; it is not κατ' ὁφειλήν, but κατὰ φύσιν.

29. οὐδεὶς γάρ κ. τ. λ.] 'For no one ever hated;' confirmation and proof of the position just laid down, ὁ ἀγαπῶν κ. τ. λ.; first, it is ultimately based on a general law of nature, οὐδεὶς ποτε κ. τ. λ. ('insitam nobis esse corporis nostri caritatem,' Senec. *Epist.* 14, cited by Grot.); secondly, it is suggested by the example of Christ, καθὼς καὶ ὁ Χρ. κ. τ. λ. The whole argument then seems to run, 'Men ought to love their wives as Christ loves His Church, as being in fact (I might add) their own (ἑαυτῶν) bodies; yes, I say the man who loves his wife loves himself (ἑαυτόν); for if he hated her he would hate (according to the axiom; see above) his own flesh, whereas, on the contrary, unless he acts against nature, he nourishes it, even as (to urge the comparison again) Christ nourishes His Church.'

τὴν ἑαυτοῦ σάρκα] 'His own flesh.' This word appears undoubtedly to have been chosen in preference to σῶμα, on account of the allusion to Gen. ii. 23, which is still further sustained by the longer reading of ver. 30 and the quotation in ver. 31. ἀλλὰ ἐκτρέφει] 'but nourisheth,' 'ministers to its outward growth and development.' The prep. does not appear intensive ('valde nutrit,' Beng.), but marks the evolution and development produced by the τρέφειν; comp. Xenoph. *Æcon.* xvii. 10, ἐκτρέφει ἡ γῆ τὸ σπέρμα εἰς καρπόν. καὶ ἀλάπει] 'and cherisheth;' 'fovet' Clarom., Vulg.,—more derivatively, Syr.,

عَمَرٌ [et curam habet] sim. Æth.-Platt, 'solicite conservat,' Meyer maintains the literal meaning, 'warmeth' (comp. Goth. 'varmeiþ'), citing Beng., 'id spectat amictum, ut nutrit victum.'

τὴν αὐτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν ³⁰ ὅτι μέλη ἐσμὲν τοῦ

30. ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ] *Tisch.* (ed. 2) and *Lachm.* omit these words, with AB; 17. 67** ; Copt., Æth. (both) ; Method. (?) Ambrst. (*Mill*, *Prolegom.* p. 69). The external authorities for their insertion are DEFGKL ; nearly all mss., and Vv. ; Iren., Chrys., Theodoret, Dam., al. ; Hieron., al. (*Rec.*, *Scholz*, *Harl.*, *Mey.*, *De W.* (?) *Alf.*, *Words.*, — to which now may be added *Tisch.*, ed. 7). The preponderance of external authority is thus very decided ; *paradiplomatic* considerations (See Pref. to *Galat.* p. xvi.) also suggest the probability of an accidental omission, from the transcriber's eye having fallen on the third αὐτοῦ instead of the first ; and lastly, internal considerations seem to suggest that the words, if an insertion from the LXX, would have been cited more exactly, while the omission might so easily have arisen from the appy. material conception presented by the clause. On these grounds we retain the longer reading.

This seems, however, here an interpr. far too definite and realistic ; θάλπειν certainly primarily and properly implies 'to warm,' but still may, as its very etymological affinities (θηλή θάω) suggest, bear the secondary meaning, 'to cherish,' the fostering warmth of the breast (compare Theocr. *Idyll.* xiv. 38) being the connecting idea ; see 1 Thess. ii. 7, ὡς ἂν τροφὸς θάλπει τὰ αὐτοῦ τέκνα.

καθὼς καὶ κ. τ. λ.] 'Even as Christ the Church,' scil. ἐκτρέφει καὶ θάλπει, with general reference to the tender love of Christ towards His Church. Any special applications ('nutrit eam verbo et Spiritu, vestit virtutibus,' Grot.) seem doubtful and precarious. The reading of *Rec.* (ὁ Κύριος τὴν ἐκκλ.) rests only on D⁸KL ; majority of mss. ; Dam., Œcum., and is rightly rejected by nearly all modern editors.

30. ὅτι μέλη ἐσμὲν] 'because we are members ;' reason why Christ thus nourishes and cherishes His Church. The position of μέλη seems emphatic ; 'members,' — not accidental, but integral parts of His body (Meyer), united to Him not only as members of His mystical body, the Church, but by the more mysterious marital relation in which Christ in His natural and now glorified body stands to His Church. On the

important dogmatical application of this passage to the Holy Communion, see Waterland, *Eucharist*, ch. vii. Vol. iv. p. 600, 608, and compare J. Johnson, *Works*, Vol. ii. p. 129 sq. (A. C. Libr.). ἐκ τῆς σαρκὸς κ. τ. λ.] 'being of His flesh and of His bones ;' more exact specification of the foregoing words, ἐκ with its primary and proper force pointing to the origin, to which we owe our spiritual being ; comp. notes on Gal. ii. 16. The true and proper meaning of these profound words has been much obscured by a neglect of their strict reference to the context, and by the substitution of *deductions* and *applications* for the simple and grammatical interpretation. We must thus set aside all *primary* reference to the sacraments (Theod.), to the Holy Communion (Olsh.), to Baptism (comp. Chrys.), and certainly to the Crucifixion ('per corporis ejus et sanguinis pretium redempti,' Vatabl. ap. Poli *Syn.*). A reference to the ἐνσάρκωσις (Irenæ, *Hæc.* v. 2) is plausible, but untenable ; for Christ, thus considered, is of *our* flesh, not *we* of *His*, John i. 14 ; and even if this be explained away ('quia in hac naturâ ipse caput est,' Est., comp. Stier) the reference would have to be extended to all mankind, not, as the context requires, limited to the members of Christ's

σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.

³¹ ἀντὶ τούτου καταλείψει ἄνθρωπος πατέρα καὶ μητέρα καὶ προσ-

Church. The most simple and natural view (comp. Chrys., Beng., Mey.) then seems to be this, that the words are cited (in substance) from Gen. ii. 23, to convey this profound truth,—that our real (spiritual) being and existence is as truly, as certainly, and as actually (not ὥσπερ, Theod.-Mops., but γνησίως ἐξ αὐτοῦ, Chrysost.) ‘a true native extract from His own body’ (Hooker), as was the physical derivation of Eve from Adam; see esp. the forcible language of Hooker, *Eccl. Pol.* v. 56. 7, and comp. Bp. Hall, *Christ Mystical*, ch. III. § 2, 3, and the good note of Wordsw. *in loc.* This is the general truth, which of course admits a forcible *secondary* application to the sacraments (comp. Kahnis, *Abendm.* p. 143 sq.); we may truly say, with Waterland, that ‘the true and firm basis for the economy of man’s salvation is this, that in the sacraments we are made and continued members of Christ’s *body, of His flesh and of His bones.*’ Our union with the Deity rests entirely in our mystical union with our Lord’s humanity, which is *personally* united with His divine nature, which is *essentially* united with God the Father, the head and fountain of all,’ *Charge*, A. D. 1739, Vol. v. p. 212. These are weighty words.

31. ἀντὶ τούτου] ‘For this cause;’ ἐνεκεν τούτου, Gen. ii. 24. The meaning is practically the same; ἀντὶ passes by a natural transition from its primary idea of *local opposition* (Xenoph. *Anab.* iv. 7. 6) through that of *counterchange* (see Winer, *Gr.* § 47. a, p. 326) to that of mere ethical relation. It can scarcely be doubted that this verse is nothing more than a free citation from Genes. ii. 24, ἀντὶ taking the place of ἐνεκεν, and referring to the same fact,—the derivation of woman from man, which is

clearly presupposed in the allusions of ver. 30. Meyer refers ἀντὶ τούτου with punctilious accuracy to the words immediately preceding, and gives the passage a directly mystical interpretation in reference to the final and *future* union of Christ with His Church. Somewhat differently, and more probably, Chrys., Theodoret, Theophyl., Jerome, refer to Christ’s coming in the flesh; compare Taylor, *Serm.* xvii. 1, ‘Christ descended from His Father’s bosom, and contracted His divinity with flesh and blood, and married our nature, and we became a church;’ see Beng. *in loc.* To denounce summarily such an interpr. as ‘wild and visionary’ (Eadie), seems alike rash and inconsiderate. That St. Paul adduces the verse as containing a definite allegorical meaning, may perhaps be considered doubtful; but that St. Paul intended his readers to make some such *application*, seems to have been the general opinion of the early commentators, is by no means incompatible with the context, and cannot be confidently denied; see Alford *in loc.* Thus, then, in a *certain* sense, we may with Hofmann (*Weiss. u. Erf.* Vol. i. p. 71), recognize in this the first prophecy in Scripture; ‘primus vates Adam,’ Jerome.

καταλείψει κ. τ. λ.] ‘shall leave father and mother.’ Meyer presses the tense somewhat unnecessarily, as referring to something yet to come. Even if in the original passage it designate something positively future, there is no reason why, in this application and free citation, it may not state, not only what *will*, but whatever *shall* and *ought* to happen; on this ethical force of the future, see Winer, *Gr.* § 40. 6, p. 250, Thiersch., *de Pent.* III. 11, p. 158 sq. The longer reading of *Rec.* τὸν πατ. αὐτοῦ καὶ τὴν μητ. is fairly supported [AD³EKL;

κολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ³² τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς

most mss.; Syr., Copt., al.; Orig., al.], but is rightly rejected by *Lachm.*, *Tisch.*, *Meyer*, al., as a conformation to the LXX.; see especially the critical comment of Origen, cited by *Tisch. in loc.*

προσκολλ. πρὸς τὴν γυναῖκα] ‘shall be closely joined unto his wife;’ comp. Matt. xix. 5, προσκολληθήσεται τῇ γυναίκι αὐτοῦ, where the dat. is used, but with little difference of meaning. On the close affinity between the dat. and the accus. with εἰς and πρὸς, and their interchange in many passages, see Winer, *Gr.* § 31. 5, p. 190. The reading, however, is somewhat doubtful; *Lachm.* maintains the dat. with AD¹E¹ FG; 3 mss.; Meth., Epiph. (compare 1 Cor. vi. 16); but owing to the fair evidence for the text [BD³EKL; nearly all mss.; Orig., Chrys., Theod.], and the distinct notice by Origen (see *Tisch. in loc.*), with less probability than the accus. with πρὸς (*Tisch.*, *Mey.*, al.).

32. τὸ μυστήριον τοῦτο] ‘This mystery is great, sc. deep;’ explanatory comment on the preceding verse. But what mystery? The answer is not easy, as four antecedents are possible; — (a) the text immediately preceding; τὸ εἰρημένον, τὸ γεγραμμένον, Stier, Meyer, compare Chrys., Theodorus; — (b) the whole preceding subject, the strict parallelism between the conjugal relation and that between Christ and his Church; — (c) the spiritual purport, ‘non matrimonium humanum sed ipsa conjunctio Christi et ecclesie,’ Beng.; — (d) the simple purport and immediate subject of the text, ‘arctissima illa conjunctio viri et mulieris,’ Est. Of these, (a), though not otherwise untenable, involves a meaning of μυστήριον, which cannot be substantiated by St. Paul’s use of the word; μυστ. being only used by the Apostle to imply either something not

cognizable by (ch. i. 9, iii. 4, and appy. vi. 19), or not fully comprehensible by unassisted human reason (1 Cor. xiv. 2, 1 Tim. iii. 9, 16), but not, as here (compare Schoettg. *Hor.* Vol. i. p. 783), ‘a passage containing an allegorical import:’ see Tholuck, *Rom.* xi. 25, and compare Lobeck, *Aglaoph.* Vol. i. p. 85, 89. Of the rest, (b) and (c) are less plausible, as in both cases — more especially in the latter — the remark ἐγὼ δὲ λέγω κ. τ. λ. would seem superfluous, and the force of the pronoun obscure. On the whole, then, (d) seems best to harmonize with the context. Thus, then, ver. 29 states the exact similarity (καθώς) of the relationship; ver. 30 the ground of the relation in regard of Christ and the Church; ver. 31 the nature of the conjugal relation, with a probable application also to Christ; ver. 32 the mystery of that conjugal relation in itself, and still more so in its typical application to Christ and to His Church. It is needless to observe that the words cannot possibly be urged in favor of the sacramental nature of marriage (Concil. Trid. xxiv. init.), but it may fairly be said that the very fact of the comparison (see Olsh.) does place marriage on a far holier and higher basis than modern theories are disposed to admit; see Harl. *in loc.*, and for two good sermons on this text, Bp. Taylor, *Serm.* xvii. xviii. Vol. i. p. 705 sq. (Lond. 1836). ἐγὼ δὲ λέγω] ‘but I am speaking;’ antithetical comment on the foregoing; ἐγὼ having no special reference to his own celibacy (comp. Stier), but, as De W. admits, marking, and with emphasis, the subjective character of the application and comparison (Winer, *Gr.* § 22. 6, p. 138, *ed.* 6), while the slightly opposite δὲ contrasts it with any other interpretation that might have been

Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. ³³ πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

Children, obey and honor
your parents according to
God's commandment: fathers provoke not your children, but educate them hoily.

VI. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν

adduced (Mey.): 'the mystery of this closeness of the conjugal relation is great, *but* I am *myself* speaking of it in its still deeper application, in reference to Christ and the Church;' μέγα ὄντως μυστήριον, τέως μέντοι εἰς Χριστὸν ἐκλαμβάνεται, παρ' ἐμοῦ τοιούτο, φησιν, ὡς προφητικῶς περὶ αὐτοῦ λεχθέν, Theoph. On the general use of λέγω δέ, formula 'explanandi atque pressius eloquendi ea quæ antea obscurius erant dicta,' see Raphael on 1 Cor. i. 12, and notes on Gal. iv. 1. εἰς Χριστόν] 'in reference to;' not 'of,' Conyb. (comp. Syr.), still less 'in Christo,' Vulg., but 'in Christum,' Beza (comp. Æth., Syr.-Phil.), the preposition correctly marking the ethical direction of the speaker's words; comp. Acts ii. 25, and see Winer, *Gr.* § 49. a, p. 354, and notes on 2 Thess. i. 11. The prep. is omitted by BK; 10 mss.; Iren., Epiph., Marc., and is bracketed by Lachm., but without sufficient reason, as the external authorities against it are weak, and the probability of an omission, from not being understood, by no means slight.

33. πλὴν] 'Nevertheless,' i. e. not to press the mystical bearings of the subject any further; the particle not being presumptive (Beng., Olsh.), but, in accordance with its primary meaning, comparative, and thence contrasting and slightly adversative; see esp. Klotz, *Devar.* Vol. II. p. 725, Donalds. *Gr.* § 548. 33, and notes on Phil. i. 18, where the derivation and force of πλὴν are briefly discussed. καὶ ὑμεῖς οἱ καθ' ἓνα] 'Ye also severally;' ye also — as well as Christ towards His Church. The plural thus specified by the distributive οἱ καθ' ἓνα, 'vos singuli' (comp. 1 Cor. xiv. 27, 31,

and see Winer, *Gr.* § 49 a, p. 357), passes easily and naturally into the singular in the concluding member of the sentence. On the striking equivalence of κατὰ with ἀνὰ in nearly all its meanings (here evinced in the distributive use), see esp. Donalds. *Cratyl.* § 183 sq. ὡς ἑαυτόν] 'as himself;' scil. 'as being one with himself,' see notes on ver. 28. ἡ δὲ γυνὴ κ. τ. λ.] 'and the wife (*I bid*), that she fear her husband:' emphatic specification (with slight contrast) of the duties of the wife: ἡ γυνὴ being a simple and emphatic nominative absolute (Mey.; contra Eadie, — but erroneously), though not of a kind so definitely unsyntactic as Acts vii. 40 and exx. cited by Winer (*Gr.* § 28. 3, p. 207, ed. 5; see p. 507 ed. 6), and most probably dependent, not on an imper., but on some verb of command which can easily be supplied from the context; see Mey. on 2 Cor. viii. 7, Fritz. *Diss. in 2 Cor.* p. 126, Winer, *Gr.* § 44. 4, p. 365 (ed. 5). Alford (*Cor. l. c.*) suggests βλέπετε, citing 1 Cor. xvi. 10, but this is not fully in point, as the subject of the imperative and the subjunctive is not the same: more pertinent is Soph. *Œd. Col.* 156, where, as Ellendt correctly observes, 'φύλαξαι adsignificatum habet loquentis consilium; hæc tibi dico ne,' etc., *Lex. Soph.* Vol. I. p. 840.

CHAPTER VI. 1. ὑπακούετε κ. τ. λ.] 'obey your parents in the Lord;' ἐν Κυρίῳ (Christ, — not God, as Chrys., Theod.; compare ch. iv. 7, v. 21) as usual, denoting the sphere to which the action is to be limited (not for κατὰ Κύρ., Chrys.), and obviously belonging, not to τοῖς γονεῦσιν, nor to τοῖς γον. and to ὑπακ.

ἐν Κυρίῳ· τοῦτο γάρ ἐστιν δίκαιον. ² τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, ³ ἵνα εὖ

(comp. Origen ap. Cramer, *Caten.*), but simply to the latter, — serving thus to define and characterize the nature, and possibly limits, of the obedience; ἐν οἷς ἂν μὴ προσκρούσῃς [Κυρίῳ], Chrys. On the more exact nature of these limits (here, however, not perhaps very definitely hinted at; comp. Alf.), see Taylor, *Duct. Dub.* III. 5, Rule 1 and 4 sq. The reading is somewhat doubtful, as ἐν Κυρίῳ is omitted by *Lachm.* on fair authority [BD¹FG; Clarom., Sang., Aug., Boern.; Clem., al.]. The external authorities, however, for its insertion [AD³EKL; nearly all mss. and Vv.; Chrys. (expressly), Theod.] seem clearly to predominate, and the internal arguments are in its favor, as if it had come from Col. iii. 20 it would have been inserted after δίκαιον; see Meyer, p. 238.

τοῦτο γὰρ ἐστὶν δίκαιον] ‘for this is right;’ not merely πρέπον, nor merely κατὰ τὸν τοῦ Θεοῦ νόμον (Theod.), but ‘in accordance with nature’ (τέκνα γονεῦσιν) and, as the next verse shows, the law of God: καὶ φύσει δίκαιον, καὶ ὑπὸ τοῦ νόμου προστάσσεται, Theophyl.; comp. Coloss. iii. 20. On the position of children in the early church, and the relation such texts bear to infant-baptism, see Stier, *Reden Jes.* Vol. VI. p. 924 sq.

2. τίμα κ. τ. λ.] ‘Honor thy father and thy mother;’ specification of the commandment as an additional confirmation of the foregoing precept, and as supplying the reason on which it was based. Had δίκαιον referred only to this command, some causal particle would more naturally have been appended. As it stands, however, the solemn recitation of the commandm. blends the voice of God with that of nature. ἣτις] ‘the which;’ the pronoun not having here a strongly causal, but rather an explanatory force; see notes on Gal. ii. 4,

v. 24. πρώτη ἐν ἐπαγγελίᾳ] ‘the first in regard of promise,’ scil., ‘as a command of promise;’ compare Syriac

ܡܝܬܪܐ ܕܥܡܪܐ [primum quod

promittit]: not exactly ‘with promise’ Beza, Alf., al., as the prep. here seems naturally used not so much to state the accompaniment as to specify the exact point in which the predication of πρώτη was to be understood; so rightly Chrys. (οὐ τῇ τάξει [‘in regard of order,’ notes on Gal. i. 22] εἶπεν αὐτὴν πρώτην, ἀλλὰ τῇ ἐπαγγελίᾳ), and expressly Winer, *Gr.* § 48. a. obs. p. 349. Meyer cites Diod. Sic. XIII. 37, ἐν δὲ εὐγενείᾳ καὶ πλούτῳ πρῶτος. Some little difficulty has been found in the use of πρώτη, owing to the 2nd commandm. seeming to involve a kind of promise; see Orig. ap. Cram. *Cat.* If this be considered as not a definite ἐπαγγελία (Calv.), still πρώτη would seem unusual, as the fifth commandm. would then be the *only* one which has a promise: nor would the assumption that it is ‘first’ on the second table (not such a recent division as Meyer after Erasm. seems to think, see Philo, *de Special. Legg.* Vol. II. p. 300, ed. Mang.) relieve the difficulty, as the same objection would still remain. We may perhaps best explain the statement of priority by referring it, not to all other foregoing commands (Harl.), but to all the *other* Mosaic commands (Mey.), of which the decalogue forms naturally the chief and prominent portion; simply, then, ‘the first command we meet with which involves a promise.’ It may be observed that the article is not needed with πρῶτος; ordinals being from their nature sufficiently definite; comp. Acts xvi. 12, and see Middleton, *Greek Art.* VI. 3, p. 100.

3. ἵνα εὖ σοι κ. τ. λ.] ‘in order that

σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. ⁴ Καὶ οἱ πατέρες,

it may be well with thee; a slightly varied citation from the LXX, Exod. xx. 12, Deuteron. v. 16, ἵνα ἐδ σοι γένηται καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς [τῆς ἀγαθῆς, Exod. l. c.] ἦς Κύριος ὁ Θεός σου δίδωσί σοι. The omission of the latter words can scarcely have arisen from the Apostle's belief that his hearers and readers (Gentiles) were so familiar with the rest of the quotation, that it would be unnecessary to cite it (see Mey.); for thus τῆς γῆς must be translated 'the land' (of Canaan, — simply and historically, Meyer) and the promise denuded of all its significance to Christian children. It is far more probable (see Eadie) that the omission was intended to generalize the command, and that, not merely 'toti genti' (Beng.), nor in typical ref. to heaven (Hamm., Olsh., see Barrow, *Decal.* Vol. vi. 524), but simply and plainly, to *individuals*, subject, of course, to the conditions which always belong to such temporal promises; see Leighton, *Expos. of Command.*, p. 487 (Edinb. 1845).

καὶ ἔσῃ μακρ.] 'and (that) thou be long-lived,' 'et sis longævus,' Vulgate. The future is commonly explained as a lapse into the 'oratio directa' (see Winer, *Gr.* § 41. b. 1, p. 258), but is more probably to be regarded as dependent on ἵνα (so Vulg., Æth., Arm., all of which use the subjunct.), — a construction which though not found in Attic Greek (see Klotz, *Devar.* Vol. ii. p. 630) certainly *does* occur in the N. T. (comp. 1 Cor. ix. 18, Rev. xxii. 14, and see Winer, *l. c.*), harmonizes perfectly with the classical use of ὅπως (see the numerous exx. cited by Gayler, *Partic. Neg.* p. 209, sq.), and is here eminently simple and natural; compare Meyer *in loc.* Whether, however, we can here recognize a 'logical climax' (Mey.), is doubtful; the future undoubtedly does often express the more *lasting*

and *certain* result (compare Rev. l. c., where the single act is expressed by the aor. subj., the lasting act by the future); still, as the present formula occurs in substance in Deut. xxii. 7 (*Alex.*), and might have thence become a known form of expression, it seems better not to press the future further than as representing the *temporal evolution* of the ἐδ γένεσθαι.

4. καὶ οἱ πατέρες] 'And ye fathers;' corresponding address to the parents in the persons of those who bore the domestic rule, the πατέρες; compare Meyer *in loc.* Bengel remarks on the presence of the καὶ here and ver. 9, and its absence, ch. v. 25; 'facilius parentes et heri abutuntur potestate suâ quam mariti.' This distinction is perhaps over-pressed; καὶ here and ver. 9 introduces a marked and quick appeal (see Hartung, *Partikel. καὶ*, 5. 7, Vol. i. 149), and also marks that the obligation was not all on one side, but that the superior *also* had duties which he owed to the inferior. The duty is then expressed negatively and positively.

μὴ παροργίζετε] 'provoke not to wrath;' see Col. iii. 21, μὴ ἐρεθίζετε τὰ τέκνα (*Rec., Tisch.*); negative side of exhortation (οὐκ εἶπεν, ἀγαπάτε αὐτά. τοῦτο γὰρ καὶ ἀκόντων ἡ φύσις ἐπιπαύεται, Chrys.), not with reference to any stronger acts such as by disinheriting, etc. (Chrys.), but, as Alf. rightly suggests, by all the vexatious circumstances which may occur in ordinary intercourse; θεραπεύειν καὶ μὴ λυπεῖν ἐκέλευσε, Theod.

ἐκτρέφετε] 'bring up, educate;' in an ethical sense, καλῶς ἐκτρέφει πατήρ δίκαιος, Prov. xxiii. 24; so, frequently in Plato; compare Polyb. *Hist.* i. 65. 7, ἐν παιδείᾳ καὶ νόμοις ἐκτετραμμένον (Winer). In ch. v. 29, the reference is simply physical, but the force of the compound is the same in both passages;

μη παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

Servants obey and faithfully do your duty to your masters as unto Christ, and ye shall receive your reward; masters do the like in return.

⁵ Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ

see notes *in loc.*

ἐν παιδείᾳ καὶ νοουθεσίᾳ] 'in the discipline and admonition,' 'in disciplinā et conreptione,' Vulg.; not instrumental, but as usual 'in the sphere and influence of;' see Winer, *Gr.* § 48. a, p. 346 note. These two words are not related to one another as the general (παιδ.) to the special (Harl., Mey.), but specify the two methods in the Christian education of children, training by act and discipline, and training by word; so Trench, *Synonymms*, § XXXII., and before him, Grot., 'παιδ. hic. significare videtur institutionem per pœnas; νουθ. autem est ea institutio quæ fit verbis.' This Christian meaning of παιδεύω and παιδεία, 'per molestias eruditio' (August.), seems occasionally faintly hinted at in earlier writers; comp. Xen. *Mem.* I. 3. 5, and Polyb. *Hist.* II. 9. 6, where the adverb ἀβλαβῶς marks that the παιδεύειν was a word that needed limitation. On the later form νοουθεσία instead of νοουθέτησις, see Moeris, *Lex.* p. 248 (ed. Koch), Lobeck, *Phryn.* p. 512, 520. Κυρίου] 'Of the Lord;' *subjecti*,—belonging to the general category of the *possessive* genitive, and specifying the Lord (Christ), as Him by whom the νοουθεσία and παιδεία were, so to say, prescribed, and by whose Spirit they must be regulated; so Harl., Olsh., Meyer. The gen. *objecti* 'about the Lord' ('monitis ex verbo Dei petitis,' Beza), though apparently adopted by all the Greek commentators (compare Theodoret, τὰ δεῖα παιδεύειν), seems far less satisfactory. Meyer reads τοῦ Κυρίου but as it would seem, by accident; there is no trace of such a reading in any of the critical editions.

5. τοῖς κυρίοις κατὰ σάρκα]

'to your masters according to the flesh;' κατὰ σάρκα here, as in Col. iii. 22 (where it precedes κυρ.), serving to define and qualify κυρίοις, 'your bodily, earthly masters; see notes on ch. i. 19, ii. 11. Both here and Col. *l. c.* (where the mention of ὁ Κύριος immediately follows) the adverbial epithet would seem to have been suggested by the remembrance of the different relation they stood in to another Master, τῷ κατὰ πνεῦμα καὶ κατὰ σάρκα Κυρ. Whether anything *consolatory*, (κατὰ σάρκα ἐστὶν ἡ δεσποτεία, πρόσκαιρος καὶ βραχεῖα, Chrys.) or *alleviating* ('manere nihilominus illis intactam libertatem,' Calv.) is further couched in the addition, is perhaps doubtful (see Harl.), still both, especially the latter, are obviously *deductions* which must have been, and which the Apostle might possibly have intended to be made. On the stricter but here neglected distinction between κύριος and δεσπότης, see Trench, *Synon.* § XXVII.

Lachm. places κατὰ σάρκα before κυρίοις with AB; 10 mss; Clem., Chrys. (1), Dam., al.,—but such a position is rightly rejected by Tisch., and most recent editors, as so probable a conformation to Col. iii. 22. μετὰ φόβον καὶ τρόμου] 'with fear and trembling.' By comparing 1 Cor. ii. 3, 2 Cor. vii. 15, Phil. ii. 12, where the two words are united, it does not seem that there is any allusion to the 'durior servorum conditio' (Wolf, Bengel, compare Chrys.), but only to the 'anxious solicitude' they ought to feel about the faithful performance of their duties; comp. Hammond on Phil. ii. 12, where, however, the idea of ταπεινοφροσύνη (Hamm.) is not so prominent as that of distrust of their own powers, anxiety that they could not do enough;

σάρκα μετὰ φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· ἢ μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνδρωπάρεσκοι, ἀλλ'

see notes *in loc.*

ἐν ἀπλότῃ τῆς καρδίας ὑμῶν. [*in singleness of heart*; 'in simplicitate cordis,' Clarom., Vulg., Syr.; element in which their anxious and solicitous obedience was to be shown: it was to be no hypocritical anxiety, but one arising from a sincere and single heart; καλῶς εἶπεν, ἐνὶ γὰρ μετὰ φ. καὶ τρ. δουλεύειν οὐκ ἐξ εὐνοίας δέ, ἀλλ' ὡς ἂν ἐξ ἡ, Chrys. The term ἀπλότης occurs seven times (2 Cor. i. 12 is doubtful) in the N. T. (only in St. Paul's Epp.), and in all marks that *openness* and *sincerity* of heart (not *per se* 'liberality,' see the good note of Fritz. *Rom.* Vol. III. 62) which repudiates *duplicity*, in thought (2 Cor. xi. 3) or action (*Rom.* xii. 8). It is joined with ἀκακία (Philo, *Opif.* § 41, p. 38, § 55, p. 61), with ἀγαθότης (*Wisdom* i. 1), and is opposed to ποικιλία, πολυτροπία (Plato, *Rep.* 404 E; comp. *Hipp. Min.* 364 E, where Achilles is contrasted with Ulysses), κακουργία, and κακοηθεία (Theoph., Theod., *in loc.*); see Suicer, *Thesaur.* Vol. I. p. 436, comp. Tittm. *Synon.* p. 29, and on the scriptural aspects of *singleness* of heart, Beck, *Seelenl.* III. § 26, p. 105 sq.

6. μὴ κατ' ὀφθαλμοδουλείαν] 'not in the way of eye service;' further specification on the negative side of the preceding ἐν ἀπλότῃ, the prep. with its usual force designating the rule or 'normam agendi,' which in this case they were not to follow; see exx. in Winer, *Gr.* § 49. d, p. 358. The word ὀφθαλμοδ. appears to have been coined by St. Paul, being only found here and Col. iii. 22: the adj. ὀφθαλμοδουλος occurs in *Constitut. Apost.* Vol. I. p. 299 A (ed. Cotel.), but in reference to this passage. The meaning is well expressed by Clarom., Vulg., 'non ad oculum servientes' (comp. Syr.), the ref. being primarily to the master's eye (μὴ μόνον παρόντων τῶν

δεσποτῶν καὶ ὁρώντων ἀλλὰ καὶ ἀπόντων, Theophyl.; compare Xen. *Econ.* XII. 20), and thence generally, and as in the present case, ἡ οὐκ ἐξ εἰλικρινούς καρδίας προσφερομένη θεραπεία, ἀλλὰ τῷ σχήματι κεχωρσμένη, Theodoret. The more correct form seems ὀφθαλμοδουλία, see L. Dindorf in Steph. *Thesaur.* Vol. v. p. 1088, 2446. ἀνδρωπάρεσκοι]

'men-pleasers;' Psalm lli. 6, ὁ Θεὸς διεσκόρπισεν ὅσα τὰ ἀνδρωπάρεσκων. Lobeck (*Phryg.* p. 621) remarks on the questionable forms εὐάρεσκος, δυσάρεσκος, but accepts ἀνδρωπάρεσκος. ἀλλ' ὡς

δοῦλοι Χρ.] 'but as bondservants of Christ;' contrasted term to ἀνδρωπαρ.; τίς γὰρ Θεοῦ δοῦλος ὢν ἀνθρώποις ἀρέσκειν βούλεται; τίς δὲ ἀνθρώποις ἀρέσκων Θεοῦ δύναται εἶναι δοῦλος; Chrys.: comp. ver. 7, where the opposition is more fully seen. Rückert removes the stop after Χρ., thus regarding ποιῶντες as the principal member in the opposition, δοῦλοι Χρ. only a subordinate member which gives the reason and foundation of it. This, though obviously harsh, and completely marring the studied antithesis between ἀνδρωπάρεσκοι and δοῦλοι Χριστοῦ is reintroduced by Tisch. (ed. 7), but properly rejected by other recent editors. The article before Χριστοῦ [*Rec.* with D³EKL; most mss.; Chrys., Theod.] is rightly struck out by Lachm., Tisch., al., on preponderant external authority. ποιοῦντες κ. τ. λ.]

'doing the will of God from the soul;' participial clause defining the manner in which their δουλεία to Christ was to be exhibited in action. The qualifying words ἐκ ψυχῆς are prefixed by Syr., Æth.-Platt., Arm., Chrys., and some recent editors and expositors (Lachm., De W., Harl., Alf., al.) to the participial clause which follows, but more naturally and it would seem correctly connected

ὡς δούλοι Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,
 7 μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις,
 8 εἰδότες ὅτι ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίζεται

8. ὁ ἐάν τι ἕκαστος] So *Tisch.* with KL; great majority of mss.; Syr. (both), al.; Chrys. (3), but ἀνθρ. for ἕκ. (2), Theod. (adds ἡμῶν), Dam., Theoph., Œcum. (*Rec.*, *Griesb.*, *Scholz*, *De W.*, *Meyer*). The shorter and inverted reading, ἕκαστος ὁ ἐάν, is supported by *very* strong external authority, viz., by ADEFG; many mss.; Vulg., Clarom., al.; Bas., al. (*Lachm.*, *Rück.*, *Wordsw.*); still the internal arguments derived from *paradiplomatic* (see Pref. to *Gal.* p. xvi.) considerations are so decided that we seem fully authorized in retaining the reading of *Tisch.* The example is instructive, as it would seem the numerous variations can all be referred either to (a) correction, or (b) error in transcription, or both united. For example, (a) the tmesis seems to have suggested a correction ὅ τι ἐάν, and then, on account of the juxtaposition of ὅτι ὅ τι, the further correction of AB, al. Again it is (b) not improbable that owing to the homœoteleuton, ὁ ἐάν τι was, in some mss. accidentally omitted, and that the unintelligible reading ὅτι ἕκαστος ποιήσῃ then received various emendations: thus we may account for the insertion of ὁ ἐάν τις (I. 27. 31), ἐάν τις (62. 179), ἐάν τι (46. 115), ὁ ἐάν (23. 47), between ὅτι and ἕκ., all of which have this value, that they attest the position of ἕκαστ. adopted in the text.

by Clarom. (where ἐκ ψυχῆς concludes the στίχος), Copt., Æth.-Pol., Syr.-Phil., Auth. (*Tisch.*, *Mey.*, *Wordsw.*, al.), with the present participial clause. Far from there thus being any tautology (*De W.*), there is rather a gentle climactic explanation of the characteristics of the δοῦλ. Χρ.; he does his work heartily, and besides this, feels a sincere good-will to his master: comp. Col. iii. 23, ἐκ ψυχῆς ἐργάζεσθε, which, though claimed by *De W.* as supporting the other punctuation, is surely more in favor of that of the text. On the varied uses of ψυχῆ (here in ref. to the inner principle of action), see *Delitzsch*, *Psychol.* iv. 6, p. 159 sq.

7. μετ' εὐνοίας δουλ.] 'with good will doing service'; further specification of the nature and character of the service; μετ' εὐνοίας implying not merely 'lubenti animo' (*Grinf. Hell. Test.*), but 'cum benigne', Clarom., 'cum cogitatione bonâ,' Copt., in reference to the well-disposed ('well-affected,' *Eadie*) mind with which the service was to be performed. *Raphel* (*Obs.* Vol. 11. p.

489) very appositely cites *Xenoph. Œcon.* p. 673 [xii. 5], οὐκοῦν εὐνοίαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν [τὸν ἐπίτροπον] ἔχειν σοὶ καὶ τοῖς σοῖς εἰ μέλλοι ἀρκέσειν ἀντὶ σοῦ παρών. ἄνευ γὰρ εὐνοίας τί ὄφελος κ. τ. λ. This quotation certainly seems to confirm the distinction made by *Harl.* (to which *Mey.* objects) that while ἐκ ψυχῆς seems to mark the relation of the servant to his *work*, μετ' εὐνοίας points to his relation to his *master*: so also the author of the *Constit. Apost.* iv. 22, εὐνοίαν εἰσφερέτω πρὸς τὸν δεσπότην, Vol. i. p. 302 (ed. *Cotel.*): see exx. in *Elsner*, *Obs.* Vol. i. p. 228. The Atticists define εὖν. as both ἀπὸ τοῦ μείζονος πρὸς τὸν ἐλάττωνα and vice versâ, εὐμείνεια as only the former, see *Thom. Mag.* p. 368 (ed. *Jacobitz*), and exx. in *Wetst. in loc.* The insertion of ὡς before τῷ Κυρ. [*Rec.* omits with D³EKL; mss.; *Theod.*, al.] is supported by preponderant authority.

8. εἰδότες] 'seeing ye know;' concluding participial member, giving the encouraging reason (σφόδρα θαρρεῖν περὶ

παρὰ Κυρίου, εἴτε δούλος εἴτε ἐλεύθερος. ⁹ Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ

τῆς ἀμοιβῆς, Chrys.) why they were to act with this honesty and diligence. The imperatival translation, 'atque scitote' (Raphel, *Annot.* Vol. II. p. 491), is not grammatically tenable (compare Winer, *Gr.* § 45. 6, p. 313), and mars the logical connection of the clauses. The translation of participles, it may be observed, must always be modified by the context; see Winer, *Gr.* § 45. 2, p. 307, but correct, there what cannot be termed otherwise than the erroneous observation that such participles admit of a translation by means of *relatives*; the observation so often illustrated in these commentaries — that a participle *without* the article can never be strictly translated as a part. with the article — appears to be of universal application; see esp. Donalds. *Gr.* § 490.

ὁ ἐάν τι κ. τ. λ.] 'whatsoever good thing each man shall have done;' ἐὰν coalescing with the relative and being in such connections used simply for ἐν both by writers in the N. T., LXX, and late Greek generally. In the passages collected by Viger (*Idiom.* VIII. 6), from classical authors, ἐν clearly must be written throughout; see Herm. *in loc.* and Winer, *Gr.* § 42. 6. obs. p. 277. The relative is separated from τι by a not uncommon 'tmesis,' instances of which are cited by Meyer, *e. g.* Plato, *Legg.* ix. 864 E, ἦν ἂν τινα καταβλάψῃ [Lysias], *Polyst.* p. 160, ὅς ἂν τις ὑμᾶς εἰδοῖ, — but here some edd. read θαν. The reading κομῖται [*Rec.* with D³E KL; most mss.; Bas., Chrys., Theod.] is rightly rejected by recent editors, both on preponderant external authority, and as derived from Col. I. c. The τοῦ is also rightly struck out before Κυρίου.

τοῦτο κομ. παρὰ Κυρίου] 'this shall he receive (back) from the Lord (Christ);' 'this, — and fully this,' ex-

pressed more at length Col. iii. 24, 25. The 'appropriative' middle κομῖσθαι (see esp. Donalds. *Gr.* § 432. bb, and § 434, p. 450) refers to the receiving back again, as it were, of a *deposit*; so that in κομῖται ὁ ἡδίκησε, Col. I. c. (comp. 2 Cor. v. 10), there is no brachylogy; see Winer, *Gr.* § 66. 1. b, p. 547, and compare notes *in loc.* The tense seems obviously to refer to the day of *final* retribution; ἐπειδὴ εἰκὸς ἐστὶ πολλοὺς τῶν δεσποτῶν μὴ ἀμείβεσθαι τῆς εὐνοίας τοῖς δούλοις, ἔκει αὐτοῖς ὑπισχνεῖται τὴν ἀμοιβήν, (Eccum. εἴτε δούλος εἴτε ἐλ.) 'whether he be bond-slave or free;' whatever be his *social* condition here, the future will only regard his *moral* state; μετὰ τὴν ἐντεῦθεν ἐκδημίαν [ἐδειξε] οὐκ ἔτι δουλείας διαφορὰν, Theod.

9. καὶ οἱ κύριοι] 'And ye masters;' corresponding duties of masters similarly enunciated positively and negatively (ἀνιέντες τὴν ἀπ.), and concluded with a similar participial clause expressing the motive. The negative statement of the duty is omitted in the parallel passage, Col. iv. 1. On the use of καί, see notes on ver. 4. τὰ αὐτὰ ποιεῖτε]

'do the same things towards them;' 'evinced in action the same principles and feelings towards them; preserve the 'jus analogum' (Calv.) in your relations to them.' It does not seem necessary to restrict τὰ αὐτὰ τοῖς μετ' εὐνοίας δουλεύειν (Chrys.), or to ποιῶν τὸ θελ. κ. τ. λ. (Rück.), or, on the other hand, to extend it to ἐν ἀπλ., as well as to the other details (Origen, Cram. *Caten.*; compare Eadie), the reference being rather to the general expression of feeling, the εὐνοια which was to mark all their actions, ἵνα εὐνοϊκῶς — θεραπεύσωσι, Theodoret, or, as more correctly modified by Stier, — κυριεύσωσι; 'ea quæ benevolentie sunt compensate,' Beng. ἀνιέντες

αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῶ.

Put on the panoply of God;

arm yourselves against your

spiritual foes with all the defensive portions of Christian armor and the sword of the Spirit. Pray that we may be bold.

τῇν ἀπειλήν] 'giving up your threatening,' 'the too habitual threatening,' 'quemadmodum vulgus dominorum solet,' Erasmus. *Paraphr.* (cited by Meyer); explanatory participial clause (De W., here wholly miscited by Eadie), specifying a course of action, or rather of non-action, in which the feeling was to be particularly exhibited. As ἀπειλή expresses, by the nature of the case, a certain and single course of action, the article does not appear to be used, as with ἀδικία, ἀκολασία, al., to specify the particular acts (Middleton, *Art.* v. 1. 1), but to hint at the common occurrence of ἀπειλή, see *ib.* v. 1. 4. It is thus not necessary to modify the meaning of ἀπ. ('hardness of heart,' Olsh.); St. Paul singles out the prevailing vice, and most customary exhibition of bad feeling on the part of the master, and in forbidding this, naturally includes every similar form of harshness. εἰδότες ὅτι

κ. τ. λ.] 'seeing ye know that both their and your master is in heaven;' causal participial member exactly similar to that in ver. 8; see notes *in loc.* The reading is somewhat doubtful; the order in the text is adopted by *Lachmann*, *Tischendorf*, and long since by *Simon Colinæus* (ed. N. T. 1534) with ABD¹ (supported partially by L; 6 mss., al., καὶ ὑμ. καὶ αὐτ.). mss., Vulg., Goth., Copt., al.; Clem., al., — but designated by *Mill*, *Prolegom.* p. 115, as 'argutius quam verius.' This is not a judicious criticism, for the probability of an omission of καὶ ὑμῶν, owing to homeöteuton, is far from small, and seems very satisfactorily to account for the various readings; see *Mey. in loc.* (Crit. Notes), p. 239.

προσωποληψία] 'respect of persons'; personarum accep-

tio, Clarom., Vulg., 'vilja hatpei,' Goth.; on the meaning of this word, see notes *on Gal.* ii. 6, and on the orthography, *Tisch. Prolegom. in N. T.* p. XLVII.

10. τὸ λοιπόν, ἐνδυναμοῦσθε ἐν Κυρίῳ καὶ ἐν τοῦ λοιποῦ] 'Finally,' 'as to what remains for you to do;' μετὰ τὸ διατάξαι, φησί, τὰ εἰκότα τοῦτο ἀκόλουθον καὶ ὑπόλοιπον, Ecum.; 'formula concludendi [see Chrys.], et ut ad magnam rem excitandi,' Beng.; see 2 Cor. xiii. 11, Phil. iii. 1, iv. 8, 2 Thess. iii. 1, and compare notes *on Phil.* l. c. On the distinction between τὸ λοιπὸν and τοῦ λοιποῦ [adopted here by *Lachm.* with AB; 3 mss.; Cyr., Dam., — evidence obviously insufficient], see notes *on Gal.* vi. 17; and between it and τὸ μέλλον (merely 'in posterum') the brief distinctions of *Tittmann*, *Synon.* p. 175. The insertion of ἀδελφοί μου before ἐνδυν. [*Rec.*, Wordsw. with KL (FG, al. omit μου); most mss.; Syr., Copt., al.; Theod., al.] has the further support of A, which adds ἀδελφοί after ἐνδ., — but is appy. rightly rejected by *Lachm.*, *Tisch.*, al. on good external authority [BDE; Clarom., Sang., Goth., Æth. (both) Arm.; Cyr., al.], and as appy. alien to the style of an Epistle in which the readers do not elsewhere appear so addressed; see Olsh. and Alf. *in loc.*

ἐνδυναμοῦσθε] 'be strengthened;'

تقويكم [corroboaremini] Syr., — less definitely, 'be strong,' Auth.; not middle, 'corroborate vos,' Pisc., but (as always in the N. T.) passive; compare Acts ix. 22, Rom. iv. 20, 2 Tim. ii. 1, Heb. xi. 34, and see *Fritz. Rom.* l. c. Vol. i. p. 245. The active occurs, Phil. iv. 13, 1 Tim. i. 12, 2 Tim. iv. 17, in each case in reference to Christ. The simple form [here adopted by B; 17;

τῷ κράτει τῆς ἰσχύος αὐτοῦ. ¹¹ ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· ¹² ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,

Orig. Cat.] is only found once, Col. i. 11, see Lobeck, *Phryg.* p. 605.

καὶ ἐν τῷ κ. τ. λ.] ‘and in the power of His might;’ not an ἐν διὰ δυοῖν, Beng., but with a preservation of the proper sense of each substantive; see notes on ch. i. 19. This appended clause (καὶ) serves to explain and specify the principle in which our strength was to be sought for, and in which it abided; compare 2 Cor. xii. 9, ἵνα ἐπισκηνώσῃ ἐπ’ ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. On the familiar ἐν Κυρίῳ (‘in the Lord,’ our only element of spiritual life), see notes ch. iv. 1.

11. ἐνδύσ. τὴν πανοπλίαν] ‘Put on the whole armor, the panoply.’ The emphasis rests on this latter word (Mey.) as the repetition in ver. 13 still more clearly shows, not τοῦ Θεοῦ (Harless); ‘significat debere nos ex omni parte instructos esse, ne quid desit,’ Calv.; the term here clearly denoting not merely the ‘armatura,’ Vulg., but the ‘universa armatura,’ Beza, the armor in all its parts, offensive and defensive; ‘omnia armorum genera, quibus totum militis corpus tegitur,’ Raphel, *Annot.* Vol. II. 491; see Judith, xiv. 4, πανοπλίας, compared with ver. 2, τὰ σκεύη τὰ πολεμικά, and comp. παντελὴς πανοπλία, Plato, *Legg.* vii. 796 B. It has been doubted whether St. Paul is here alluding to the armor of the Hebrew or the Roman soldier; the latter is most probable, but both were substantially the same; see esp. Polyb. *Hist.* vi. 23, a good Art. in Kitto, *Cyclop.* (‘Arms, Armour’), and Winer, *RWB.* Art. ‘Waffen,’ Vol. II. p. 667. For a sermon on this text see Latimer, *Serm.* III. p. 25 (ed. Corrie). Θεεοῦ] ‘of God;’ ‘quæ a Deo donantur,’ Zanch.; gen. of the source, origin, whence the arms came (Hartung, *Casus*, p. 23, notes, on 1 *Thess.*

i. 6), well expressed by Theod. ἀσασιν διανέμει τὴν βασιλικὴν παντευχίαν.

πρὸς τὸ δύνασθαι κ. τ. λ.] ‘in order that ye may be able to stand against;’ object and purpose contemplated in the equipment; compare notes on ch. iii. 4 with those on iv. 12. The verb στήναι, as Raphel (*Annot.* Vol. II. p. 493) shows, is a military expression, ‘to stand one’s ground,’ opp. to φεύγειν; see esp. Kypke, *Obs.* Vol. II. p. 301. The second πρὸς in this connection has thus the meaning ‘adversus’ (Clarom., Vulg.), with the implied notion of hostility (‘contra’) which is otherwise less usual, unless it is involved in the verb; see Winer, *Gr.* § 49. h, p. 361 note. τὰς μεθοδείας τοῦ διαβ.]] ‘the wiles of the Devil,’ — or perhaps, as more in harmony with the context, ‘the stratagems’ (Eadie; μεθοδεύσαι ἐστὶ τὸ ἀπατῆσαι καὶ διὰ μηχανῆς ἐλεῖν, Chrysost.); the plural denoting the various concrete forms of the abstract singular; see notes on Gal. v. 20. On the form μεθοδίας, which it must be admitted is here very strongly supported [AB¹D¹EGKL; many mss.], see notes on ch. iv. 14. The only reason for not accepting it is, that in cases of apparent *itacism* caution is always required in estimating the value of external evidence.

12. ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη] ‘because our struggle is not,’ ‘the struggle in which we are engaged;’ reason for the special mention of the μεθοδείας τοῦ διαβόλου, ver. 11. It is commonly asserted that the metaphor is not here fully sustained, on the ground that πάλη (πάλλω) is properly ‘lucta;’ see Plato, *Legg.* vii. 795 D. As, however, we find πάλη δoroς (Eur. *Herac.* 160), πάλην μίξαντες λόγχης (Lycophron, *Casand.* 1358), it is clear such a usage as

ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτο-

the present can be justified; indeed it is not unlikely that the word (an ἄπ. λεγόμεν. in New Test., not found in LXX) was designedly adopted to convey the idea of the *personal, individualizing* nature of the encounter.

The reading ὁμῶν adopted by *Lachm.* is well supported [BD¹FG; 3 mss.; Clarom., Sang., Aug., Boern., Syr., Goth., al.; Lucif., Ambrst.], but appy. less probable than ἡμῶν [AD³EKL; nearly all mss.; Vulg., Copt., Syr.-Phil., al.; Clem., Orig., al.], for which it might have been easily substituted as a more individualizing address. πρὸς αἷμα καὶ σάρκα] 'against flesh and blood,' mere feeble man; οὐ πρὸς τοὺς τυχόντας ἐχομένῃ φησιν, οὐδὲ πρὸς ἀνθρώπους ὁμοιοπαθεῖς ἡμῶν καὶ ἰσοδυνάμους, Theophyl.; comp. Polyænus, *Strateg.* III. 11, μὴ ὡς πολεμίοις συμβάλλοντες ἀλλ' ἀνθρώποις αἷμα καὶ σάρκα ἔχουσι [the exhortation of Chabrias to his soldiers], and see notes on *Gal.* i. 16, where the formula is more fully explained.

ἀλλὰ] There is here no ground for translating οὐκ ἀλλά, 'non tam . . . quam;' comp. Glass. *Philolog.* I. 5. 22, Vol. I. p. 420 sq. (ed. Dathe). The negation and affirmation are both absolute; 'non contra homines ['vasa sunt, alius utitur,' August.], sed contra dæmones,' Cornel. a Lap.; see esp. Winer, *Gr.* § 55. 8, p. 439, where this formula is very satisfactorily discussed, and comp. Kühner on Xenoph. *Mem.* I. 6. 2, and notes on 1 *Thess.* iv. 8. In those exx. where the negation cannot, by the nature of the case, be considered completely absolute, it will be observed, as Winer ably shows, that the negation has designedly a *rhetorical* coloring, which, in a faithful and forcible translation, ought always to be preserved without any toning down; see Fritz. *Mark.* Excurs. II. p. 773 sq., Klotz, *Devar.* Vol. II. p. 9, 10.

πρὸς τὰς

ἀρχάς] 'against the principalities;' see esp. notes on ch. i. 23, and observe that the same terms which are there used to denote the classes and orders of *good*, are here similarly applied to *evil* angels and spirits; comp. Usteri, *Lelvb.* II. 2. B, p. 355.

τοὺς κοσμοκράτορας κ. τ. λ.] 'the world-rulers of this darkness;' those who extend their worldwide sway over the present (comp. ch. ii. 1) spiritual and moral darkness; ποίουσκότους; ἅρα τῆς νυκτός [compare Wetst.]; οὐδαμῶς, ἀλλὰ τῆς πονηρίας, Chrys., see ch. v. 8. Meyer rightly maintains (against Harless) the full meaning of κοσμοκρ., as not merely 'rulers' ('magnates,' Æth.), 'fairwuhabandans,' Goth. (comp. Syr.), but 'rulers over the world,' munditinentes, Tertull. (*Marc.* v. 18), κόσμος preserving its natural and proper force. So even in the second of the three exx. cited by Schoetgg. *Hor.* Vol. I. p. 790, out of Rabbinical writers ('qui vocem hanc, עירא עירא civitate suā donarunt'), which Harl. here adduces, — 'Abraham persecutus est quatuor עירא עירא, sc. reges,' — the word appears used designedly with a rhetorical force; ex. 3 is perfectly distinct. Further exx. from later writers are cited by Elsner, *Obs.* Vol. I. p. 219. The dogmatical meaning is correctly explained by the Greek commentators; the evil spirits exercise dominion over the κόσμος, not in its mere material nature (οὐχὶ τῆς κτίσεως κρατοῦντες, Theophyl.), but in its ethical and perhaps intellectual character and relations (ὡς κατακρατοῦντες τῶν τὰ κοσμικὰ φρονούντων, Euseb.), the depravation of which is expressed by τοῦ σκ. τοῦτου; see John xvi. 11, ὁ ἄρχων τοῦ κ. τοῦτου, I. ib. v. 19, ὁ κ. ὅλος ἐν τῇ πονηρῇ [see notes, ver. 16] κείται, 2 Cor. iv. 4, ὁ Θεὸς τοῦ αἰῶνος τοῦτου, compare John xiv. 30. On the meanings of κόσ-

ρας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς

μος, see Bauer, *de Regno Divino*, III. 2, 3 (*Comment. Theol.* Vol. II. p. 144, 154), and comp. notes on Gal. iv. 3. The insertion of τοῦ αἰῶνος before τούτου [*Rec.* with D³EKL; majority of mss.; Syr-Phil. with an ast.; Orig., Chrys., Theod., al.] seems clearly explanatory, and is rightly rejected by nearly all modern editors.

τὰ πνευματικὰ τῆς πονηρίας] 'the spiritual hosts, communities, of wickedness,' sc. characterized by essential πονηρία; gen. of 'the characteristic quality' (Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 3. b, p. 211); ἐπεὶ γὰρ εἰσι καὶ οἱ ἄγγελοι πνεύματα, προσέθηκε τῆς πονηρίας, Theoph., comp. Œcumen. *in loc.* τὰ πνευματικὰ are not, however, merely τὰ πνεύματα (Elsn. 1, comp. Syr., *Æth.*), but, in accordance with the force of the collective neut. adjunct. (Bern. *Synt.* vi. 2, p. 326, Jelf, *Gr.* § 436, 1. δ.), denote the bands, hosts, or confraternities of evil spirits: Winer and Meyer aptly cite τὰ ληστρικά ('robber-hordes'), Polyæn. *Strateg.* v. 14. 1 [τὰ δοῦλα, τὰ αἰχμάλωτα, cited by Mey. after Bernhardt], are not fully appropriate; see Lobeck, *Phryn.* p. 378; comp. τὰ δαιμόνια, and see esp. Winer, *Gr.* § 34. 3. b. obs. 3, p. 213. The gloss of Auth. 'spiritual wickedness,' does not seem tenable, for if τὰ πνευματικὰ be taken as the abstract neuter (so perhaps Copt., — which adopts the singular πνευματικὸν) expressive of the properties or attributes (the 'dynamic neut. adj.' of Krüger, *Sprachl.* § 43. 4. 27; comp. Stier), the meaning must be, not 'spiritalia malignitates,' Beza, but 'spiritualia nequitiae,' Vulg., Clarom. (comp. Goth.), i. e. 'spiritual elements, properties, of wickedness' (see Jelf, *Gr.* § 436, obs. 2), — an abstract meaning which obviously does not harmonize with the context; see Meyer *in loc.* The concrete interpretation, on the other hand, is grammati-

cally correct, and far from unsuitable after the definite τοὺς κοσμοκράτορας.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly regions,' 'in the sky or air;' Dobree, *Adv.* Vol. I. p. 574: see notes ch. i. 20, ii. 6. Here again we have at least three interpretations; (a) that of Chrys. and the Greek commentators, who give τὰ ἐπουρ. an ethical reference, 'heavenly blessings;' (b) that of Rück., Matth., Eadie, al., who refer the expression to the scene, the locality of the combat, 'the celestial spots occupied by the church;' (c) the ancient interpr. (see Jerome *in loc.*; comp. Tertull. *Marc.* v. 18, where, however, the application is too limited) according to which ἐν τοῖς ἐπ. is to be joined with τὰ πν. τῆς πον. as specifying the abode or rather haunt of the τὰ πνευματ.; 'qui infra cælum,' *Æth.* (both). Of these (a) is opposed to the previous local interpretations of the words, and involves an explan. of ἐν (= ὑπέρ, Chrys., or περί, Theod., wholly untenable; (b) seems vague and not fully intelligible; (c) on the contrary is both grammatically admissible (as the clause thus presents a single conception, 'supernal spirits of evil,' see notes on ch. i. 19) and exegetically satisfactory. The haunt of the evil spirits was indirectly specified in ch. ii. 2 as being in the regions τοῦ ἄερος; here the latent opposition, αἶμα καὶ σὰρξ (on earth) and τὰ πνευμ. (in supernal regions), suggests a word of greater antithetical force, which still can include the same lexical meaning; comp. Matth. vi. 26, τὰ πετεινὰ τοῦ οὐρανοῦ. As in ch. ii. 2 there was no reason for limiting the term to the mere physical atmosphere, so here still less need we adopt any more precise specification of locality; see notes *in loc.*, and comp. generally Hofm. *Schriftb.* Vol. I. p. 401 sq. The repetition of πρὸς before each of the substantives is somewhat of

ἐπουρανοίς. ¹³ διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι. ¹⁴ στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν

a rhetorical nature, designed to give emphasis to the enumeration; see Winer, *Gr.* § 50. 7. obs. p. 374.

13. διὰ τοῦτο] ‘On this account,’ ‘wherefore;’ since we have such powerful adversaries to contend with; ἐπειδὴ φησι, χαλεποὶ οἱ ἐχθροί, Œcum.

ἀναλάβετε] ‘assume,’ ‘take up,’ not necessarily ‘to the field of battle,’ Conyb., but with simple local reference, as opposed to κατατίθεσθαι; ἀναλαβ. τὰ ὅπλα κ. τ. λ. being the technical expression: see Deut. i. 41, Jer. xxvi. 3, Judith xiv. 3, 2 Macc. x. 27, xi. 7, and exx. in Kypke, *Obs.* Vol. II. p. 302, Elsner, *Obs.* Vol. I. p. 231, and Wetst. *in loc.*

ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ] ‘in the evil day — of violent temptation,’ Fell, Cocc.: ἡμέραν πονηρὰν τὴν τῆς παρατάξεως ἡμέραν καλεῖ, ἀπὸ τοῦ ἐνεργούντος αὐτῇ διαβόλου τὸ ὄνομα τεδεικώς, Theod.; Schoettg. compares עַרְבָּא עַרְבָּא ‘in hora mala, quando periculum nobis imminet,’ *Hor. Hebr.* Vol. I. p. 793. The use of ἡμέρα rather than αἰὼν (Gal. i. 4) is opposed to the interpr. of Chrys., Œcum., Theophyl., τὴν παρόντα βίον φησί; and the foregoing earnest tone of exhortation to the idea that any consolation (scil. το βραχὺ ἐδόλωσε, Theophyl., comp. Chrys.) was implied in the use of ἡμέρα. Still more untenable is the view of Meyer, that St. Paul is here specifying the day when the last great Satanic outbreak was to take place (comp. notes on Gal. i. 4); the Apostle has at heart what he knew was much more present and more constantly impending; ‘bellum est perpetuum; pugna alio die minus, alio die magis fervet,’ Beng.

ἅπαντα κατεργασάμενοι] ‘having accomplished, fully done all,’ not merely before the fight, Beng., but as στῆναι (‘to stand your ground’) obviously suggests,

in and appertaining to the fight; all things that the exigences of the conflict required. The special interpr. of Œcum. (comp. Chrys.) κατεργασ. = καταπολεμήσαντες, i. e. ‘having overcome all,’ Auth. in Marg. (comp. Ezek. xxxiv. 4, 3, Esdr. iv. 4), though adopted by Harl., is very doubtful; for, in the first place, the masc. would have seemed more natural than the neut. ἅπαντα (Est., contr. De W.); and secondly, though κατεργάζ. occurs 20 times in St. Paul’s Epp., it is only in one of two senses, either *perficere* (‘notat rem arduam,’ Fritz.), as here, Rom. vii. 18, Phil. ii. 12, al., or *perpetrare* (‘de rebus quæ fiunt non honeste’), Rom. i. 27, ii. 9, al.; see Fritz. *Rom.* II. 9, Vol. I. p. 109, and the numerous exx. cited by Raphael, *Annot.* Vol. II. p. 495 sq. The concluding στῆναι is, then, not ‘stare tanquam triumphatores’ (Zaneh. ap. Pol. *Syn.*, comp. even Meyer), but as in ver. 11, ‘to stand firm’ (the battle is life-long), ‘ut non cadatis aut loco cedere cogamini,’ Est.

14. στῆτε οὖν] ‘Stand then,’ not as in ver. 13, in the fight, but, as the context obviously requires, ready for the fight; ‘kampfertig,’ De Wette. The several portions of the πανοπλία are then specified in regular order; παραδασύναν αὐτοὺς, λοιπὸν αὐτοὺς καὶ καδοπλίζει, Chrys.

περιζωσάμενοι τὴν ὀσφύν] ‘having girt your loins about;’ comp. Isaiah, xi. 5, ἔσται δικαιοσύνη ἐζωσμένος τὴν ὀσφὺν αὐτοῦ, καὶ ἀληθεία ἐκλημένος τὰς πλευράς. The remark of Holz., that the aorists are improperly used for presents, is wholly mistaken; the different acts specified by the participles were all completed before the soldier took up his position; comp. notes on ch. iv. 8.

It may be observed that the girdle was no mere ornament (Harless,

ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, ¹⁵ καὶ

compare Eadie), but the first and most necessary part of the equipment; a στρατιώτης ἄζωστος was, as Meyer observes, a very 'contradictio in adjecto.' Independently of serving to keep the armor in its proper place, it appears also,—except in the Homeric age, when it formed a part of the cuirass, and in later times, when ornamented 'baltei' came into use (Smith, *Dict. of Antiq.* Art. 'Balteus'), to have been commonly used to support the sword; see plates in Montfaucon, *L'Antiq. Expl.* Vol. IV. 1, p. 19 sq. and *Suppl.* Vol. IV. p. 14 sq., Smith, *Dict. Art.* 'Zona,' and Winer, *RWB.* Art. 'Gürtel,' Vol. I. p. 448.

ἐν ἀληθείᾳ, 'with truth,' as the girdle which bound all together, and served to make the Christian soldier expedite and unencumbered for the fight; ἐν being instrumental, or perhaps rather semi-local, with a ref. to the cincture and equipment; see Isaiah xi. 5 quoted above, Psalm lxiv. 7, περιεζωσμένος ἐν δυναστείᾳ, and comp. Green, *Gramm.* p. 289. It has been doubted (see *Œcumen. in loc.*) whether by ἀλήθεια is meant what is termed *objective* truth (ἀλήθεια δογμάτων *Œcum.* I), i. e. 'the orthodox profession of the Gospel' (Hamm. on *Luke*, xii. 35), or *subjective* truth; the latter is most probable, provided it is not unduly limited to mere 'truthfulness' (Chrysost. 1) or sincerity (Calv., Olsh.). It must be taken in its widest sense ἀλήθ. ἐν Ἰησοῦ, ch. iv. 21, the inward practical acknowledgment of the truth as it is in Him; δύνῃ δὲ ὡς πρὸς τὸν Χρ. νοῆσαι, τὸν ὄντως ἀλήθειαν, *Œcum.*; comp. Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 169. τῇς δικαιοσύνης] 'of righteousness;' gen. of *apposition* or *identity*; see Winer, *Gr.* § 59. 8, p. 470, comp. Scheuerl. *Synt.* § 12. 1, p. 82; so similarly in regard of sentiment, Isaiah, lix. 17, καὶ ἐνεδύσατο δικαιοσύνην

ὡς θώρακα, Wisdom, v. 19, ἐνδύσεται θώρακα δικαιοσύνης. This δικαιοσύνη is not 'righteousness' in its deeper scriptural sense, scil. by faith in Christ (Harless), as πίστις is mentioned independently in ver. 16, but rather Christian moral rectitude (Meyer, Olsh., Usteri, *Lehrb.* II. 1. 2, p. 190; τὸν καθολικὸν καὶ ἐνάρκτον βίον, Chrys.), or, more correctly speaking, the righteousness which is the result of the renovation of the heart by the Holy Spirit; see Waterl. *Regen.* Vol. IV. p. 434. Eadie presses the article, but without grammatical grounds; its insertion is merely due to the common principle of correlation; see Middl. *Art.* III. 1. 7, p. 36.

15. ὑποδησάμενοι τοὺς πόδας] 'having shod your feet,' calceati pedes,' Clarom., Vulg. It does not seem necessary to refer this *specialty* to the Roman 'caliga' (Mey.; see Joseph. *Bell. Jud.* VI. 1. 8), as the reference to the Roman soldier, though probable, is not certain; any strong *military* sandal (Heb. מַחֲשֵׁבֶת, Isaiah ix. 4, see Gesen. *Lex.* s. v.) is perhaps all that is implied; compare Lydus, *Synt. Sacr.* III. 2, p. 46 sq.

ἐν ἐτοιμασίᾳ] 'with the readiness;' not 'in preparationem,' Clarom. but 'in preparatione,' Amit., Copt.; ἐν being instrumental, or semi-local, as in ver. 14. The somewhat peculiar form ἐτοιμασία, used principally in the LXX and eccl. writers, denotes properly 'preparation' in an active sense (Wisdom xiii. 12, ἐτοιμ. προφῆς, Mart. Polyg. § 18, ἀσκησὶν τε καὶ ἐτοιμ.), then 'a state of readiness,' whether outwardly considered (Joseph. *Antiq.* X. 1. 2, ἵππους εἰς ἐτοιμ. παρέχειν) or inwardly estimated (Hippocr. *de Dec. Habit.* Vol. I. p. 74, ed. Kühn; compare Psalm ix. 38, ἐτοιμ. καρδίας, i. e. τὸ ἐμπαράσκενον, Chrys.), and thence by a conceivable transition (esp. as מְצִיָּה admits both meanings, see

ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·
¹⁶ ἐπὶ πᾶσιν ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε

Gesen. *Lex.* s. v.), 'something fixed, settled' (compare Theodot. Prov. iv. 18, ἑτοιμασία ἡμέρας = σταθερὰ μεσημβρία), and further even 'a basis, a foundation,' Heb. יְסָד (Dan. xi. 7, τῆς ῥίζης αὐτῆς, τῆς ἑτοιμασίας αὐτοῦ, compare Esra ii. 68, Psalm lxxxviii. 14). This last meaning, however, may possibly have originated from a misconception of the translator (see Holz. and Meyer *in loc.*), but at any rate is very inappropriate in this place. There is then no reason to depart from the more correct meaning, 'readiness,' 'preparedness' (ⲡⲉⲛⲁⲓⲛⲓ, Syr., 'manvīpa,' Goth.), not, however, ὥστε ἑτοίμους εἶναι πρὸς τὸ εὐαγγέλιον (Chrys.), but, as the context and metaphor suggest, 'ad militiam, impedimentis omnibus soluti,' Calv. τ ο ὕ

εὐαγγ. τῆς εἰρήνης] 'of the Gospel of peace'; scil. caused by the εὐαγγ. τῆς εἰρήνης; the first gen. εὐαγγελίου being that of the source or agent (see notes on 1 Thess. i. 6, Scheuerl. *Synt.* § 17, p. 126), the second, εἰρήνης, that of the purport and contents; comp. ch. i. 13, τὸ εὐαγγέλιον τῆς σωτηρίας, where see notes, and Bernhardt, *Synt.* iii. 44, p. 161. The sum and substance of the Gospel was ἡ εἰρήνη, Peace, not with one another merely, but with God (Est.), a peace that can only be enjoyed and secured if we war against His enemies; ἂν τῷ διαβόλῳ πολεμῶμεν εἰρηνεύομεν πρὸς τὸν Θεόν, Chrys. On the different terms with which εὐαγγ. is associated in the N. T., see Reuss, *Théol. Chrét.* iv. 8, Vol. II. p. 81.

16. ἐπὶ πᾶσιν] 'in addition to all'; not, with local ref., 'super omnibus, quæcumque indistinctis,' Beng. (comp. Goth. 'ufar all'), nor, with ethical ref., 'above all,' Auth., — but simply in ref. to the last accompaniment; comp. Luke iii. 20,

προσέθηκε τούτῳ ἐπὶ πᾶσι, and see Winer, *Gr.* § 48. c, p. 350. Eadie cites Col. iii. 14, ἐπὶ πᾶσι τοῦτοις, but neither this passage nor Luke xvi. 26 are strictly similar, as the addition of τοῦτοις implies a reference to what has preceded, while ἐπὶ πᾶσιν is general and unrestricted, and more nearly approaches a 'formula concludendi'; see Harless, and exx. collected by Weist. on Luke xvi. 26. In both the force of ἐπὶ is the same, 'accession,' 'superaddition'; comp. Donalds. *Gr.* § 483. aa.

The reading ἐν πᾶσιν, adopted by Lachm., with B; a few mss; Clarom.; Vulgate (appy.); Method., Greg.-Naz.; al., has not sufficient external support, and may have been a correction for the ambiguous ἐπὶ. τὸν θυρεόν] 'the shield,' 'scutum,' Clarom., Vulg. The term θυρεός, as its derivation suggests, is properly anything, 'quod vicem januæ præstat' (Homer, *Od.* ix. 240, 313, 340), thence in later writers (see Lobeck, *Phryn.* p. 366) a large oblong or oval shield (οἷά τις θυρεὰ φυλάττων τὸ σῶμα, Theophyl.), differing both in form and dimensions from the round and lighter ἀσπίς ('clypeus'); see esp. Polyb. *Hist.* vi. 23. 2, comp. Lips. *de Milit. Rom.* iii. 2, and exx. in Kypke, Elsner, and Alberti *in loc.* Harl. doubts whether θυρεός was intentionally used instead of ἀσπίς, and cites the very similar passage, Wisdom v. 20, λήψεται ἀσπίδα δσιότητα; it is not, however, improbable that in the time of St. Paul (perhaps 150 years later) the distinction had become more commonly recognized; see Plutarch, *Flamin.* § 12.

τῆς πίστεως] 'of faith'; appositional gen. similar to δικαιοσύνης, ver. 14.

ἐν ᾧ δυνήσεσθε] 'with which ye will be able'; scil. as protected by and under cover of which (comp. ver. 16), or, with a still more definite instrumental force

πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι¹⁷ καὶ τὴν

(Goth., Arm.), as specifying the defensive implement by which the extinction of the fire-tipped darts will be facilitated and effected; ἡ πίστις οὖν ταῦτα σβέννυσιν, Theoph. The future must not be unduly pressed (Mey.); it points simply and generally to the time of the contest, whenever that might be: the future is only 'a conditioned present;' see Bernhardt, *Synt.* x. 5, p. 377.

τοῦ πονηροῦ] 'the wicked One;' 'nequissimi,' Clarom., Vulg.; not 'evil,' τὸ πονηρόν, but in accordance with the individualizing and personal nature of the conflict which the context so forcibly depicts, — the Devil; μόνον ἐκείνος πονηρὸς κατ' ἐξοχὴν λέγεται, Chrys. *de Diab.* II. Vol. II. p. 309 (ed. Ben. 1834), comp. 2 Thess. iii. 3, 1 John v. 18, probably Matth. v. 37, John xvii. 15, al., and see Suicer, *Thesaur.* s. v. Vol. II. p. 807, notes on 1 Thess. l. c., and on the conflict generally, the instructive remarks of Mayer, *Hist. Diab.* § 7, p. 681 sq. comp. also Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 226 sq.

τὰ βέλη τὰ πεπυρ.] 'the fire-tipt, or fiery darts;' the addition of the epithet serving to mark the fell nature of the attack, and to warn the combatant; πεπ. δὲ αὐτὰ κέκληκεν διεγείρων τοὺς στρατιώτας, καὶ κελεύων ἀσφαλῶς περιφράττεσθαι, Theodoret. Allusion is here distinctly made to the πυρφόροι δίστοί, arrows, darts, etc., tipped with some inflammable substance, which were used both by the Hebrews (Psalm vii. 14), Greeks (Herodotus, VIII. 52, Thucyd. II. 75, Arrian, *Alex.* II. 18), and Romans ('malleoli,' Cicero *pro Milone*, 24: 'falaricæ,' Livy XXI. 8, were much larger), in sieges, or, under certain circumstances, against the enemy in the field; see Vegetius, *de Re Mil.* IV. 18, Winer, *RWB. Art.* 'Bogen,' Vol. I. p. 190.

Any reference to 'poisoned' darts (Hamm. al.) is not in accordance

with the meaning and tense of the part. πεπυρωμένα. It may be remarked that the art. is not found in BD¹FG, and is rejected by *Lachm.*; in which case πεπυρ. will become a 'tertiary' predicate, and must be translated 'fire-tipt as they are,' see esp. Donalds, *Gr.* § 489 sq., and comp. Winer, *Gr.* § 20, 1. obs. p. 122. It seems, however, much more probable that the art. was omitted by an oversight, than that the transcriber felt any grammatical difficulty, and sought to remedy it by insertion. σβέσαι] 'to quench.' It seems too much to say with Calv., 'improprie loquitur.' That the use of σβέσαι was suggested by πεπυρ. is not improbable; as, however, it is certain that the larger shields, which for lightness were made of wood, were covered with hides (μοσχειῷ δέρματι, Polyb. *Hist.* VI. 23. 3, Lips. *de Milit.* III. 2) and similar materials designed to prevent the full effect of the βέλη πεπυρ., the particular verb cannot in any way be considered here as inappropriate; comp. Arrian, *Alex.* II. 18.

17. καὶ τὴν κ.τ.λ.] Meyer rightly objects to the punctuation of *Lachm.* and *Tisch.*: a comma, or perhaps rather a colon (Wordsw.), is here far more suitable than a period. We have here only one of St. Paul's rapid transitions from the participial structure to that of the finite verb; see Col. i. 6, and notes ch. i. 20. δέξασθαι] 'receive,' as from Him who furnishes the armor (ver. 13), and whose Spirit puts in our hands the sword; 'accipite, oblatam a Domino,' Beng. The verb is omitted by D¹ FG; Clarom.; Cypr., Tertull., al., and converted into δέξασθαι by Matth. with AD³ (E?) KL; mss.; Cypr. (1), — but in neither case on sufficient external evidence.

τοῦ σωτηρίου] 'of salvation;' gen. of apposition, as in ver. 14, 16. The use of this abstract neuter is,

περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ῥήμα Θεοῦ.¹⁸ διὰ πάσης προσευχῆς καὶ δέησης προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ ἀγρυπ-

with the exception of this place, confined to St. Luke (see Luke ii. 30, iii. 6, Acts xxviii. 28), though sufficiently common in the LXX; compare Isaiah lix. 17, *περικεφ. σωτηρίου*, — a passage to which its present occurrence may perhaps be referred. There is no ground for supposing that *τοῦ σωτ.* is masculine ('salutaris, sc. Christi,' Beng.), either here or Acts i. c., nor can we say with Mey. that τὸ σωτήριον is 'any ideal possession:' in 1 Thess. v. 8, the *περικεφαλαία* is the *ἐλπίς σωτηρίας*, in the present case there is no such limitation. Salvation in Christ, as Harl. remarks, forms the subject of faith; in faith (by grace, ch. ii. 5) it is apprehended, and becomes even, in a certain sense, a present possession; see notes, ch. ii. 8. *τοῦ Πνεύματος*] 'of the Spirit;' sc. given by, supplied by the Spirit; the gen. of the source or origin, as in verse 13, *τὴν πανοπλ. τοῦ Θεοῦ*. The gen. is clearly not appositional (Ecum. i., Theophyl. i., and even Harl., Olsh.), as the explanatory clause would thus be wholly out of place. Still less probable is a gen. of quality, *ἡ μάχαιρα πνευματική* (Chrys. 2), or a simple gen. of possession, in reference to the *τιμωρητικὴ ἐνέργεια* (Sever. ap. Cram. Cat.) of the Spirit, both of which seem at variance with the general tenor of the passage, which represents the 'armatura' as furnished to us by God. Thus then it is from the Spirit that we receive the sword, that sword being the Word of God, the Gospel (ver. 15), which is the *δύναμις Θεοῦ* (Rom. i. 16, 1 Cor. i. 18) to every one who believeth; comp. Heb. iv. 12.

18. *διὰ πάσης κ. τ. λ.*] 'with all (every form of) prayer and supplication praying;' participial clause expressive of the manner and accompaniments of

the action, dependent on the principal imperative *στῆτε οὖν* (Mey.), not on the subordinate *aor. imper. δέξασθε*, which is only a variation of the participial structure, and with which the idea of duration expressed in *πάσης* and *παντὶ καιρῷ* would not be consistent. The seeming tautology and an imaginary logical difficulty in *προσεύχεσθαι διὰ πάσης προσ. ἐν παντὶ καιρῷ* have induced Mey. to disconnect *διὰ πάσης κ. τ. λ.* and *προσευχόμενοι*. This, though not inconsistent with the use of *διὰ* ('conditio in qua locatus aliquid facias,' Fritz. *Rom.* ii. 27, Vol. i. p. 138), is still neither necessary nor satisfactory: *διὰ πάσης κ. τ. λ.* simply and correctly denotes the earnest (because varied) character of the prayer (see Theophyl.); *ἐν παντὶ καιρῷ*, the constancy of it (*ἐνδεδεχώς*, Theod., comp. Luke xviii. 1, 1 Thess. v. 17, 2 Thess. i. 11); *ἐν Πνεύματι* (see infra), the holy sphere of it. Conyb. (comp. Syr., but not Æth., Syr.-Phil.) translates the part. as a simple imperat., and makes ver. 18 the beginning of a new paragraph; this, however, cannot be justified; see Winer, *Gr.* § 45. 6, p. 313.

It has been doubted whether there is here any exact distinction between *προσευχῇ* (πρὸς εὐχῇ) and *δέησις* (ἡ ἐκτελέ). Chrys. and Theodoret on 1 Tim. ii. 1 explain *προσ.* as *αἰτήσεις ἀγαθῶν* (see Suicer, *Thesaur.* s. v. 1), *δέησις* as *ὑπὲρ ἀπαλλαγῆς λυπηρῶν ἰκετεία* (so Grot., as *ἀπὸ τοῦ θεοῦ*, but see 2 Cor. i. 11); comp. Origen, *de Orat.* § 33, Vol. xvii. p. 292 (ed. Lomm.). Alii alia. The most natural and obvious distinction is that adopted by nearly all recent commentators, viz. that *προσευχῇ* is a 'vocabulum sacrum' (see Harl.) denoting 'prayer' in general, *precatio, δέησις*, a 'vocabulum commune,' denoting a special character or form of it, 'pe-

νοῦντες ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει περὶ πάντων τῶν
ἀγίων, ¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοῶ ῥή λόγος ἐν ἀνοίξει τοῦ

tition,' *rogatio*; see Fritz. *Rom.* x. 1, Vol. II. p. 372, and notes on 1 *Tim.* l. c. ἐν παντὶ καιρῷ] 'in every season.' There is no necessity to restrict this to 'every fitting season,' Eadie; the *mind* of prayer (τὸ ὁμιλεῖν τῷ Θεῷ, Theophyl. on 1 *Thess.* v. 17) is alluded to as much as the outward act; see Alford on *Luke* xviii. 1. ἐν Πνεύματι] 'in the Spirit;'

certainly not the *human* spirit ('cum devoto cordis effectu,' Est.), nor as in contrast to βαπτολογεῖν (Chrys.), but, the Holy Spirit (Jude 20), in whose blessed and indwelling influence, and by whose merciful aid we are enabled to pray (Rom. viii. 15, Gal. iv. 6), yea, and who Himself intercedes for us (Rom. viii. 26). εἰς αὐτό] 'for this,'

thereunto; scil. τὸ προσεύχεσθαι ἐν παντὶ καιρῷ ἐν Πνεύματι. The reference is obviously not to what follows (Holzh.), but to what *precedes*. It was 'for this' (scarcely more than 'in respect of this,' Mey.) that the Ephesians were to be watchful; not that *all* should abide in continual prayer (Olsh., Harl.), for the prayer for the Apostle (ver. 19) is to be for a different spiritual grace, but that *they themselves* might have that grace ('ut quotidie oretis,' Est.), and exercise it in general, persistent, and appropriate supplications for all saints.

The addition of τοῦτο after αὐτὸ [Rec. with D³EKL; mss.; Chrys.-text, Theod., al.] is rightly rejected by Lachm., Tisch., al., with AB (D¹FG; αὐτὸν); Clarom., Vulg., Copt., al., as a mere explanatory addition: 'αὐτὸς sæpius dicitur de eo de quo cum maxime sermo est,' Kühner *Xen. Mem.* III. 10, 14, comp. *Matth. Gr.* § 469. 7.

ἀγρυπν. ἐν πάσῃ προσκαρτ. κ. τ. λ.] 'watching in all perseverance and supplication,' 'in omni instantiâ et observatione,' Vulg.; supplementary clause, specifying a particu-

lar accompaniment to their prayer and watchfulness in regard to themselves, and a particular phase and aspect which it was to assume; 'in praying for themselves, they were uniformly to blend petitions for all the saints,' Eadie; compare Col. iv. 2, γρηγοροῦντες ἐν αὐτῇ (προσευχῇ) ἐν εὐχαριστίᾳ, where ἐν εὐχ. denotes the attendant, concomitant act, one of the forms which προσευχή was to assume.

The two substantives προσκαρτ. καὶ δεήσ., though not merely equivalent to 'precantes sedulo' (Syr. comp. Æth.), still *practically* amount to a 'hendiadys.' According to the regular rule, the substantive which contains the 'accidens' ought to follow rather than precede (see Winer, *de Hypall. et Hendiad.* p. 19), still here προσκ. so clearly receives its explanation from καὶ δεήσ., that the expression, though not a strict and grammatical, is yet a virtual, or what might be termed a contextual ἐν διὰ δοῶν; see esp. Fritz. *Matth.* p. 857. On προσκαρτ. comp. notes on Col. iv. 2.

19. καί] 'and,' to add a particular case; 'on this use of καὶ in appending a special example to a general classification, see Winer, *Gr.* § 53. 3, p. 388, notes on ch. v. 18, and on *Phil.* iv. 21.

ὑπὲρ ἐμοῦ] 'for me,' 'in behalf of me,' Eadie (after Harl.) endeavors to trace a distinction between ὑπὲρ here, and περὶ ver. 18, as if the former was more special and individualizing, the latter more general and indefinite; 'sorgt um Alle, auch für mich,' Harl. This, in the present case, where the two prepp. are so contiguous, is plausible, but, as a general rule, little more can be said than that ὑπὲρ in its ethical sense perhaps retains some stronger trace of its local meaning than περὶ; see notes on Gal. i. 4, on *Phil.* i. 7, and compare Krüger, *Sprachl.* § 68. 28. 3.

ἵνα μοι δοῶ ῥή

στόματός μου ἐν παρῥησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,
²⁰ ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρῥησιάζωμαι ὡς
 δεῖ με λαλῆσαι.

λόγος] 'that there may be given to me;' particular object of the ἀγρυπν. ἐν προσκαρτ., with an included reference to the subject of the prayer; comp. notes on ch. i. 17. The δοθῆ, as its position seems to indicate, is emphatic: it was a special gift of God, and felt to be so by the Apostle, 'non nitebatur Paulus habitu suo,' Beng. The reading of Rec., δοθεῖν (which rests only on the authority of a few cursive mss.), would give the purpose a more subjective reference, and represent the feeling of a more dependent realization; comp. ch. i. 17, and see esp. Klotz, *Devar.* Vol. II. p. 622, Herm. *Soph. Elect.* 57.

ἐν ἀνοίξει στόμ.] 'in the opening of my mouth;' act in which and occasion at which the gift was to be realized, the connection clearly being with the preceding (Syr., Chrysost., al.), not with the following words (Auth., Kypke), and the meaning not 'ad apertionem,' i. e. 'ut os aperiam' (Beza), or, in passive reference to himself, and active to God, 'ut Deus aperiat os meum' (comp. Æth.), i. e. 'that my mouth may be opened' (a Lap., Olsh.; comp. Psalm 1. 17), but simply 'in the opening of my mouth' ('occasione datâ,' Grot.), 'dum os aperio,' Est.; so Mey., Eadie, al.; see esp. Fritz. *Dissert.* II. ad 2 Cor. p. 99 sq.

The expression ἀνοίγειν στόμα may be briefly noticed. When not specially modified or explained by the context (comp. 2 Cor. vi. 11), it does not, on the one hand, appear to have any prelusive reference to the nature or quality of the discourse (οὐκ ἄρα ἐμελέτα ἄπερ ἔλεγεν, Chysost., 'ore semiclauso proferuntur ambigua,' Calv.), nor, on the other, is to be considered as merely graphic and unemphatic (Fritz. *loc. cit.*, and on *Matth.* v. 2), but nearly always appears to specify the

solemnity of the act and the occasion; compare *Matth.* v. 2, *Job* iii. 1, *Dan.* x. 16, *Acts* viii. 35, and *appy.* xviii. 14 [it was a grave answer before a tribunal], and see Tholuck, *Bergpr.* p. 60 sq.

ἐν παρῥησίᾳ γνωρίσαι] 'with boldness (of speech) to make known,' 'cum fiducia, notum facere,' Clarom., Vulg.; specification of the result contemplated in the gift ('ut mihi contingat λόγος, inde autem nascatur τὸ ἐν παρῥ. γνωρίσαι,' Fritz. ad 2 Cor. p. 100), and of the spirit by which it was to be marked. As ἐν ἀνοίξ. τοῦ στόμ. hinted at the solemn and responsible nature of the act, so ἐν παρῥ. refers qualitatively to the character and spirit of the preaching; θάρσος καὶ λόγου χορηγίαν ἵνα κατὰ τὸν θεῖον λόγον πληρώσω τὸν δρόμον, Theodoret. On the meaning of παρῥησία, see notes on 1 *Tim.* iii. 13. τὸ μυστ.


τοῦ εὐαγγελ.] 'the mystery of the Gospel.' The gen. is somewhat different to τὸ μυστήρ. τοῦ δελήματος, ch. i. 9; there it was 'the mystery in the matter of, concerning the δέλημα,'—gen. *objecti*; here it is rather 'the mystery which the εὐαγγέλ. has, involves,'—gen. *subjecti*. The distinction between these two forms of gen. is briefly but ably stated by Krüger, *Sprachl.* § 47. 7. On the meaning of μυστήριον, comp. notes on ch. v. 32.

The concluding words τοῦ εὐαγγελ. are omitted by BFG; Boern.; Tert., Ambrst., and bracketed by Lachmann, but rightly retained by Tisch., Alf., Wordsw. on distinctly preponderating evidence.

20. ὑπὲρ οὗ] 'in commodum cuius,' 'to preach which.' The reference of οὗ is doubtful; it can, however, scarcely be 'to the preceding clause,' Eadie; for as this involves two moments of thought, ἐν παρῥ. and γνωρ., and as αὐτὸ would

I have sent Tychicus to tell you of my state and to comfort you.

²¹ ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί

certainly seem to have the same reference as ὁ, there would be an inevitable tautology in ἐν αὐτῷ (scil. τὸ ἐν παρῷ. κ. τ. λ.) παρῷησιάζωμαι. The reference must then be either simply to τὸ εὐαγγέλιον. (Harl.) or more probably to τὸ μυστήριον. τοῦ εὐαγγελίου. (Mey.), as this was what the Apostle ἐκκρίσεν, and in the matter of which he prayed for the grace of παρῷησια. *πρεσβεύω ἐν αὐτοῖς* [*I am an ambassador in a chain*, 'in catenâ,' Clarom., Vulg., but 

[in catenis] Syr., and similarly Copt., Goth., Arm. [*gābānok*, no sing.]; a noticeable and appy. designedly *antithetical* collocation, 'I am an ambassador — in chains;' 'alias legati jure gentium sancti et inviolabiles,' Wetst., compare Theoph. It seems doubtful whether any historical allusion to a 'custodia militaris' (Beza, Grot.; on which see esp. Wieseler, *Synops.* p. 394, note) is actually involved in the present use of the singular; comp. Acts xxviii. 20, 2 Tim. i. 16, Joseph. *Antiq.* xviii. 6, 10, and see Paley, *Hor. Paul.* vi. 5, Wieseler, *Synops.* p. 420. As the singular is not conclusive, being often used, especially in the case of material objects, in a *collective* sense (see Krüger, *Sprachl.* § 44. 1, 1, Bernhardt, *Synt.* ii. 1, p. 58), and as the use of the word in St. Paul's Epp. (here and 2 Tim. i. 16) is confined to the singular, it seems uncritical to press the allusion, though it still may be regarded as by no means improbable: ἄλυσις is used in the singular (εἰς τὴν ἄλυσιν ἐμπίπτειν), but with the article and in a more general sense, in Polyb. *Hist.* xix. 3. 3, iv. 76. 5. ἵνα

κ. τ. λ.] 'in order that I may speak boldly;' second purpose and object of the ἀγρυπν. κ. τ. λ., ver. 18. There seems no reason to depart from the ordinary interpr.; the second ἵνα κ. τ. λ. is not dependent

on *πρεσβ.* ἐν ἀλύσει (Beng.), nor subordinate to (Harl.), but *coördinate* with ἵνα δοθῇ (comp. Rom. vii. 13, Gal. iii. 14), and involves no tautology. The first of the two final sentences relates to the gift of utterance and παρῷ. generally, the second, to the gift of a conditioned παρῷ., — scil. ὡς δεῖ με λαλῆσαι. ἐν αὐτῷ [*in it*, 'therein,' scil. ἐν τῷ μυστ. τοῦ εὐαγγελίου, — 'occupied with it, engaged in preaching it.' Ἐν here marks, not so much the (official) sphere in which (see Rom. i. 9, λατρεύω ἐν εὐαγγελίῳ), as the substratum on which the παρῷησια was to be displayed and exercised; see Krüger, *Sprachl.* § 68. 12. 6, and notes on Gal. i. 23. It can scarcely denote the source or ground of the παρῷ., Harl.; for, as 1 Thess. ii. 2, ἐπαρῷησιασάμεθα ἐν τῷ Θεῷ κ. τ. λ. (cited by Harless) clearly shows, God was the source and *causal sphere* of the παρῷ. (see notes *in loc.*); the Gospel (here 'the mystery of the Gosp.') the object in which and about which it was to be manifested: see exx. in Bernhardt, *Synt.* v. 8. b, p. 212.

²¹. ἵνα δὲ εἰδῆτε καὶ ὑμ.] 'But in order that ye also may know;' transition by means of the δὲ μεταβατικόν, see notes on Gal. i. 11, to the last and valedictory portion of the Epistle. In the words καὶ ὑμεῖς the καὶ is *certainly* something more than a mere 'particle of transition' (Eadie, Ruck.). It indisputably refers to *others* besides the Ephesians, but who they were cannot be satisfactorily determined. If the Epistle to the Colossians was written first, καὶ might point to the Colossians (Harl, *Einleit.* p. 60, Wiggers, *Stud. u. Krit.* 1841, p. 453, Meyer, *Einleit.* p. 17, Wieseler, *Synops.* p. 432), but as the priority of that Ep., though by no means improbable both from internal (Neander, *Planting*, Vol. i. p. 329 Bohm, comp. Schleierm.

πράσσω, πάντα ὑμῖν γνωρίσει Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ, ²² ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

Stud. u. Krit. 1832, p. 500) and perhaps external considerations (see Wieseler, *Syn.* p. 450 sq.), is still very doubtful (see Credner, *Einleit.* § 157, Reuss, *Gesch. des N. T.* § 119), this seems all that can be said, — that the use of καὶ is certainly noticeable, and not to be explained away, and that though *per se* it cannot safely be relied upon as an argument in favor of the priority of the Ep. to the Colossians, it still, on that hypothesis, admits of an easy and natural explanation. The article by Wiggers, above referred to, though in several points far from conclusive, deserves perusal.

The reading is somewhat doubtful: *Lachm.* adopts the order καὶ ὑμεῖς εἰδ. with ADEFG (AD¹FG ἰδ.); *Clarom.*, *Vulg.*, al.; *Theod.*, *Lat. Ff.*, — but appy. with less probability than the text, which is found in BKL; great majority of mss.; *Syr.* (both), *Basm.*; *Chrys.*, *Dam.*, *Jerome*, al., and adopted by *Tisch.*, and most recent editors.

τὶ πράσσω 'how I fare,' not 'quid (in carcere) agam' (Wolf), but simply 'quid agam,' *Clarom.*, *Vulg.*, — in simple explanation of τὰ κατ' ἐμέ; see *Arrian, Epict.* i. 19, τὶ πράσσει Φηλικίων, *Ælian, Var. Hist.* ii. 35, ἤρετο, τὶ πράττοι [ὁ ὑπὸ ἀσθενείας καταληφθείς], comp. *Hor. Sat.* i. 9. 4. Illustrations of τὰ κατ' ἐμέ, 'res meas' (*Phil.* i. 12, *Col.* iv. 7), are cited by *Elsner, Obs.* Vol. ii. p. 234: see *Wetst.* and *Kypke*.

Τύχικος] *Not Τυχικός* (*Griesb., Tisch.* ed. 7), see *Winer, Gr.* § 6, p. 49. Tychicus was an Ἀσιανός, and is mentioned *Acts* xx. 4, *Col.* iv. 7, 2 *Tim.* iv. 12, *Tit.* iii. 12. Tradition represents him as afterwards bishop of Chalcedon in Bithynia, of Colophon, or of Neapolis in Cyprus; see *Acta Sanct.* April 29, Vol. iii. p. 613.

The order γνωρίσει ὑμῖν, though found in BD

EFG; 3 mss.; *Clarom.*, *Sangerm.* Aug., *Boern.*, *Goth.*, al; *Ambrst.* (*Lachm.*), is rightly reversed by *Tisch.*, *Alf.*, *Wordsw.*, on fair evidence [AKL; nearly all mss.; *Vulg.* (*Amit.*, *Demid.*, — not *Fuld.*), *Syr.-Phil.*, al.; *Chrys.*, *Theod.*, al.], being not unlikely a conformation to *Col.* iv. 7.

πιστός] 'faithful,' 'trusty;' not ἀξίопιστος, scil. οὐδὲν ψεύσεται ἀλλὰ πάντα ἀληθεύσει, *Chrys.*, *Beng.*; for, as *Mey.* remarks, he was probably known to the Ephesians (comp. *Acts* xx. 4), though probably not to the Colossians.

διάκονος ἐν Κυρίῳ] 'minister in the Lord;' Christ was the sphere of his ministrations, Christ's Spirit animated and actuated his labors. It does not seem necessary to refer the term διάκονος to any special ('sacra ordinatione diaconum fuisse,' *Est.*), or any general office ('qui Evangelio navat operam,' *Grot.*) in relation to the Gospel, but merely in reference to his services to *St. Paul*; see *Col.* iv. 7, πιστὸς διάκονος καὶ σύνδουλος, where, as *Meyer* and *De W.* observe, the latter term is intended to heighten and dignify the former; comp. also 2 *Tim.* iv. 7.

22. ὃν ἔπεμψα πρὸς ὑμᾶς] 'whom I have sent to you;' not 'I send' (*Words.*) — which, though not appy. inconsistent with the usage of the New Testament (see *Winer, Gr.* § 40. 5. 2, p. 249), does not seem accordant with the probable circumstances. Tychicus appears to have been sent with Onesimus to Colossæ on a special mission (*Col.* iv. 8), of which the Apostle availed himself so far as to send this letter by him; this mission, however, the Apostle naturally regards as an act belonging to the past, and so probably uses ἔπεμψα in its ordinary sense.

εἰς αὐτὸ τοῦτο] 'for this very purpose, and no other,'

Peace be to the brethren,
and grace to all true Chris-
tians.

²³ Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ
πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ
Χριστοῦ. ²⁴ Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων

viz, in reference to, and further explained by what follows; not 'for the same purpose,' Auth.; comp. Phil. i. 28, Col. iv. 8, and notes *in loc.* The preposition is sometimes omitted; see Plat. *Sympos.* 204 A, and Stalb. *in loc.*; comp. ib. *Legg.* III. 686 c, *Protag.* 310 E.

ἵνα γνῶτε κ. τ. λ.] 'in order that ye may know the things concerning us;' obviously similar in meaning to εἰδῆτε τὰ κατ' ἐμέ, but perhaps with a more inclusive reference both to himself and those with him.

παράκαλέσῃ] 'comfort,' 'consoletur,' Vulg. (comp. Goth. 'gahvasstjai'), here judiciously changed from the 'exhort[e]tur' of Clarom.; see Col. iv. 7. The subject of the παράκλησις may have been 'ne offenderetis in meis vinculis' (Bengel), or 'ne animis deficiatis ob meas tribulationes' (Est.; compare ch. iii. 13); so also Œcum., Theophyl.; it is better, however, from our ignorance of the exact state of the church to leave the precise reference undefined, and to extend it generally to all particulars in which they needed it. On the meaning of the word, see notes on ch. iv. 1, and on 1 Thess. v. 11.

23. εἰρήνῃ] 'Peace,' simply; not 'concordia,' Calvin, 'peaceableness,' Hamm. (comp. εἰρηνεύετε, 2 Cor. xiii. 11), as the Epistle, though εἰρηνικὸς (De Wette) in relation to the doctrinal aspects of the union of Jews and Gentiles (see ch. ii.), contains no special exhortations on the subject of concord generally. Εἰρήνῃ is however no mere parting salutation (comp. notes ch. i. 3, and on Gal. i. 3), but is in effect a valedictory prayer for that γαληνὴ καὶ εὐδία ψυχῆς (Orig. ap. Cram. Cat.) which was the blessed result of reconciliation with God, and His Spirit's special gift; see Steiger on 1 Pet. i. 2, Reuss, *Théol. Chrét.* iv.

18, Vol. II. p. 200 sq.

τοῖς ἀδελφοῖς] 'the brethren at Ephesus.' Wieseler (*Synops.* p. 444) refers ἀδελφ. specially to the Jewish Christians, πάντων to the Gentile Christians. This is surely a very doubtful, and even improbable interpretation; for is it likely that, in an epistle so opposed in its tenor to all national distinctions, any such special recognition of their existence would be found? Clearly οἱ ἀδελφοὶ can only mean 'the whole Christian brotherhood.' ἀγάπη μετὰ πίστει] 'love with faith,' not ἀγάπη καὶ πίστις; the Apostle does not simply pray for the presence of each of these graces in his converts, for, as Olsh. correctly observes, he assumed πίστις to be there already; what he prays for is their coexistence. As love (not here the divine love, Beng.) is the characteristic of a true faith, the medium by which its energy is displayed (Gal. v. 6), so here faith is represented as the perpetual concomitant of a true love. If it had been ἀγάπ. σὺν πίστει it would rather have conveyed the here scarcely realizable conception of their coherence; compare ch. iv. 31, πικρία σὺν κακίᾳ [badness of heart was the 'fermentum,' the active principle]; 1 Cor. x. 13, σὺν τῷ πειρασμῷ καὶ τῇ ἔκβασι [not the one without the other]; see Krüger, *Sprachl.* § 68. 13. 1. On the connection of love and faith, compare Reuss, *Théol. Chrét.* iv. 19, Vol. II. p. 205, and on the whole verse, a short but not very connected sermon of Augustine, *Serm.* CLXVIII. Vol. v. p. 911 (ed. Migne).

24. ἡ χάρις] 'Grace,' κατ' ἐξοχὴν; the grace of God in Jesus Christ (Mey.). The use of the article is in harmony with the immediately preceding and succeeding mention of Him through whom

τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

(John i. 17) ἡ χάρις ἐγένετο.

μετὰ πάντων κ. τ. λ.] 'with all that love our Lord, J. C. ;' second and more general and comprehensive form of benediction. Meyer compares the similar maledictory form in 1 Cor. xvi. 22.

ἐν ἀφθαρσίᾳ] 'in incorruption,'

ⲙⲉⲧⲁⲣⲥⲓⲁ ⲙⲉⲧⲁⲣⲥⲓⲁ [sine corruptione] Syr., 'in

incorruptione,' Vulg., Copt., 'incorruptione,' Clarom., Arm., 'in unriurein,' Goth., 'in non-interitu,' Æth.-Platt. The connection of this clause and the meaning of the words are both somewhat doubtful, and must be noticed separately. (1) *Meaning*; excluding all arbitrary interpretations of the preposition, *e. g.* ὑπέρ (Chrys. 2), διὰ (Theophyl.), μετὰ (Theod.), εἰς (Beza), and all doubtful explanations of ἀφθαρσία, whether temporal (*sc.* εἰς τὸν αἰῶνα, Matth.), brachylogical (ἵνα ζῶν ἐξῶσιν ἐν ἀφθ., Olsh.), abstr. for concrete — really (ἐν ἀφθάρτοις, Chrys. 2) or virtually ('in unvergänglichem Wesen,' Harless), — we have *three* probable interpr.; (a) *ethical*, 'sincerity,' Auth. Version, Chrys., compare 1 Pet. iii. 4; (b) *quasi-local*, in reference to the sphere of the ἀγάπη; comp. ἐν ἐπουρανίοις; (c) simply *qualitative*, *i. e.* 'imperishableness,' Æcum., Mey., *al.* To (a) the lexical meaning of the word is seriously opposed; see Meyer. St. Paul's use of ἀφθαρσία is perhaps rather in favor of (b), as in all the six other passages where it occurs (Tit. ii. 3 [Rec.] is very doubtful) ἀφθ. refers directly or indirectly to a higher sphere than the present; still as ἀφθ. is

anathrous, and the explanation difficult, unless the unsatisfactory construction (β), see below, be adopted, we decide in favor of (c), and regard ἐν as marking the manner, or rather conditioning *sphere*, in which the action takes place; comp. esp. Tit. iii. 15. (2) *Connection*; three constructions have been suggested; (a) with Ἰησ. Χρ., *scil.* 'Christum immortalem non humilem,' Wetst.; — (β) with ἡ χάρις, Harl., Stier; — (γ) with ἀγαπώντων, Chrys., Theod. Of these (a) is inadmissible, being exegetically unsatisfactory, and, on account of the absence of the article, grammatically suspicious; (β) is harsh, especially in a simple benediction, on account of the intercalation of so many words between the nom. and the modal factor of the sentence; (γ) is adopted by all the Greek commentators, and seems most simple and satisfactory; we translate, therefore, 'grace be with all who love our Lord Jesus Christ *in incorruption*, *i. e.* in a manner and in an element that knows neither change, diminution, nor decay;' ἡ γὰρ εἰς τὸν Χρ. ἀγάπη ἀφθαρτος καὶ ἀμείωτος μᾶλλον δὲ κατ' ἐκástην ἐπιδιδοῦσα τὴν ἡμέραν ὀφελειν εἶναι, Æcumen. Thus, then, this significant clause not only defines what the essence of the ἀγάπη is, but indicates what it ought to be, — perennial, immutable, incorruptible. The concluding ἀμὴν [Rec. with DEKL; most Vv. and Ff.] is perhaps rightly rejected by Lachm., Tish., *al.* [with ABFG; 2 mss., Aug., Boern., Amit*, Tol., Basm., Æth.-Pol., and some Ff.], as a liturgical addition.



TRANSLATION.

NOTICE.

THE principles on which this translation is based are explained in the general Preface to the commentary *on the Galatians*, and in the notice prefixed to the translation of that Epistle. The English Versions with which the translation is compared, and the editions which have been used, are the same as those used in the Translation of the former Epistle, with this exception, that I have also made extracts from the second *edition* (if indeed that be a right title) of the Genevan Version published in 1560. My attention has been particularly called to this Version by a kind correspondent (Mr. H. Craik), who appears to me to have so far successfully confirmed the statements in Kitto's *Biblical Cyclopædia* (Art. 'Versions'), relative to this Version, as to make it seem *very* doubtful whether the edition of 1557, reprinted by Messrs. Bagster, has in any degree the same claims to be considered *THE GENEVAN VERSION*, as that published three years later. Without venturing to come to a positive decision on a question which requires much investigation, I have still thought it highly desirable to place before the student, under the title of *Gen. 2*, extracts from this later and for a long time popular edition, and to call attention to the apparently slender authority of the edition of 1557 as a formal representation of the views of the translators of Geneva. Fresh citations from the other Versions have in a few cases been added, and some errors detected and rectified.

THE EPISTLE TO THE EPHESIANS.

CHAPTER I. 1.

PAUL, an apostle of Christ Jesus by the will of God, to the saints which are in Ephesus, and to the faithful in Christ Jesus. ² Grace be to you, and peace, from God our Father and the Lord Jesus Christ.

³ Blessed be God and the Father of our Lord Jesus Christ, who blessed us with every blessing of the Spirit in the heavenly regions

1. *Christ Jesus*] * 'Jesus Christ,' *Auth.* In *Ephesus*] 'At Ephesus,' *Auth.* and all the other Vv.

2. *And the Lord*] So *Wicl., Cov., Rhem.*: 'and from the Lord,' *Auth.* and remaining Vv. The prep. in such cases as the present should certainly be omitted, as tending to make that unity of source from whence the grace and peace come less apparent than the Greek; comp. notes on *Phil.* i. 2. *God and the Father*] So *Wicl., Cov. (Test.), Rhem.*: 'the God and Father,' *Auth.*; 'God the Father,' *Tynd.* and remaining Vv. except *Gen.* 2, 'God even the Father.'

3. *Blessed us*] 'Hath blessed us,' *Auth.* and all the other Vv. The aorist here ought certainly to be maintained in translation, as the allusion is to the past act of the Redemption. The idiom of our language frequently interferes with the regular application of the rule, but it

is still no less certain that the English præterite is the nearest equivalent of the Greek aor., see Latham, *Engl. Lang.* § 360, 361, and compare Schoief. *Hints* (Pref.), p. xi. It is possible that there are cases when the English present, owing to its expressing an habitual action (Latham, § 573), might seem to correspond to the Greek aor., but as the iterative force of the latter tense, even if admitted (see notes on *Gal.* v. 24), seems radically to differ from that of the Engl. pres. (the one expressing indefinite recurrence in the *past*, see Jelf, *Gr.* § 402, 1, the other indef. recurrence in the *present*), it will seem best not to venture on any such translation. *Every blessing*]

So *Cov. (Test.)*, and sim. *Tynd., Cov., Cran., Gen.* 1: 'all,' *Auth.* and the remaining Vv. *Of the Spirit*] 'Spiritual,' *Auth.* and all the other Vv.; see notes. *The heavenly regions*]

in Christ: ⁴ even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him; ⁵ having foreordained us IN LOVE for adoption through Jesus Christ into Himself, according to the good pleasure of His will, ⁶ to the praise of the glory of His grace, wherein He bestowed grace on us in the Beloved; ⁷ in whom we are having redemption through His blood, the forgiveness of our transgressions, according to the richness of His grace, ⁸ which He made to abound towards us in all wisdom

'Heavenly places,' *Auth.* and all Vv. except *Rhem.*, 'in celestials.'

4. *Eeven as*] 'According as,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'as,' *Wicl.*, *Cov.* (Test.), *Gen.* 2, *Rhem.*

Chose] So *Rhem.*: 'hath chosen,' *Auth.*, *Wicl.*, *Coverd.* (Test.), *Gen.* 2; 'had chosen,' *Tynd.*, *Cran.*, *Gen.*

Blameless] 'Without blame,' *Auth.*, *Tynd.*,

Cov., *Cran.*, *Gen.* (both), *Bish.*; 'without wemme,' *Wicl.*; 'unspotted,' *Cov.* (Test.); 'immaculate,' *Rhem.* The slight change

has been made for the sake of retaining the same translation both here and ch. v. 27. On the distinction between ἀμωμος ('in quo nihil est quod reprehendas') and ἀμεμπτος ('in quo nihil desiderari potest'), see Tittm. *Synon.* p. 29.

5. *Having, etc.*] *Auth.* and all the other Vv. connect with the preceding verse; see notes. The participle expresses probably a temporal relation, 'after He had, etc.,' but in so profound a subject it seems best to retain the more undefined transl. of *Auth.*

Fore-ordained] *Sim.* *Wicl.*, 'bifore ordeyned,' *Tynd.*, *Cov.*, *Cran.*, 'ordeyned before;' 'predestinated,' *Auth.*, and *sim.* the remaining Vv.

For adoption] 'Unto the adoption of children,' *Auth.*, *sim.* *Rhem.*: well translated by *Gen.* (both), 'to be adopted through J. C.,' but perhaps scarcely sufficiently literal. *Through*] So *Tynd.* and the other Vv. except *Auth.*, *Wicl.*, *Bish.*, *Rhem.*, 'by.'

Into Himself] 'To Himself,' *Auth.*; 'into Him,' *Wicl.*, 'unto Him silfe,' *Tynd.*,

Cran., *Gen.* (both), *Bish.*, *Rhem.*; 'in Hymselfe,' *Cov.* (Test.). Whether we adopt the translation 'into' or 'unto' matters but little, both approximating to, but neither fully expressing the meaning of the inclusive εἰς, perhaps English idiom ('adopt into') is slightly in favor of the former. It seems also best in English, for the sake of perspicuity, to return to the reflexive form: 'into Him' (ed. 1), though literal, perhaps may seem ambiguous.

6. *Bestowed grace on us*] 'Hath made us accepted,' *Auth.* and all Vv. except *Wicl.*, 'hath glorified us,' *Rhem.*, 'hath gratified us.'

7. *We are having*] *Auth.* and all Vv., 'we have.' In the next words we must appy. be content to omit (with all the Vv.) the expressive article 'the redemption;' our idiom seeming to require some adjunct, e.g. 'the promised red.,' to make the article perfectly intelligible.

Our transgressions] 'Sins,' *Auth.* and all Vv.

8. *Which He made to abound*] 'Hath abounded,' *Auth.*, *Bish.*; 'He shed on us abundantly,' *Tynd.*, and *sim.* *Cov.*: 'He hath ministered unto us abundantly,' *Cran.*; 'He hath been abundant towards us,' *Gen.* 2; 'He abounded toward us,' *Gen.* On this clause a friend and accurate scholar has made the observation, that as all verbs of the character of περισσεύω may practically be resolved into a 'verbum faciendi' with an appended accus. elicited from the verb

and discernment; ⁹ having made known unto us the mystery of His will, according to the good pleasure which He purposed in Himself ¹⁰ in reference to the dispensation of the fulness of times, to gather up again together all things in Christ, the things that are in heaven and the things that are on earth, *even* in Him; ¹¹ in whom we were also chosen as His inheritance, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will; ¹² that we should be to the praise of His glory, who have

(‘make an abundance of’) the gen. ἡς may here receive a simple explanation without reference to the principles of attraction. This remark appears to deserve consideration. *Discernment*] ‘Prudence,’ *Auth.*, *Wicl.*, *Cov.* (both), *Cran.*, *Bish.*, *Rhem.*; ‘perceavaunce,’ *Tynd.*; ‘understanding,’ *Gen.* (both). The transl. ‘prudence’ appears to give the word a more decided reference to *practice* than the context will admit; ‘understanding,’ on the other hand, is too abstract, and fails to recognize the distinction between σύνεσις and φρόνησις. Perhaps the transl. in the text, or ‘intelligence,’ as indicating an application and exercise of the φρόνη, and a result of (spiritual) σοφία (comp. 1 Cor. ii. 13), approaches more nearly to the true meaning of the word in this passage

9. *The good, etc.*] ‘His,’ *Auth.* *Purposed*] So *Wicl.*, *Tynd.*, *Cov.* (Test.), *Rhem.*: ‘hath purposed,’ *Auth.*; ‘had purp.,’ *Cov.*, *Cran.*, *Gen.* (both), *Bish.*

10. *In reference to*] ‘That in the dispens.,’ etc., *Auth.*, sim. *Gen.* (both) *Bish.*; ‘to have it declared when the tyme were full come,’ *Tynd.*, *Cran.*, sim. *Cov.*; ‘in the dispens.,’ *Cov.* (Test.) *Rhem.* The translation in the text, or ‘with a view to’ (see notes), seems to make the meaning a little more distinct than the more usual ‘for.’ *To gather up again together*] So *Gen.*, omitting ‘up,’ but with a different turn of sentence: ‘He might gather together in one,’ *Auth.*, *Gen.* 2, *Bish.*; ‘should be gaddered toge-

ther,’ *Tynd.*, *Cov.*; ‘to enstore,’ *Wicl.*: ‘to set up all things perfectly,’ *Cov.* (Test.), sim. *Cran.* *The things, etc.*] So *Cov.* (Test.), and sim. *Cov.*, *Tynd.*, *Cran.*, ‘both which are in heaven, and which are,’ *Auth.*, *Bish.*: the repetition which the older translators thus preserve is perhaps not without force in this solemn enunciation of the eternal purpose of God.

11. *We were also, etc.*] ‘Also we have obtained an,’ *Auth.*, ‘we ben clepid bi sorte,’ *Wicl.*, sim. *Cov.* (Test.), *Rhem.*: ‘we are made heyres,’ *Tynd.*, sim. *Cran.*: ‘by whom also we are come to the inheritance,’ *Cov.*; ‘in whom also we are chosen,’ *Gen.* (both), *Bish.*

Having been fore-ordained] ‘Being predestinated,’ *Auth.* Some of the Vv. resolve the part. into a finite verb with the copula (‘and were thereto predestinate,’ *Tynd.*, *Cran.*), others, as *Gen.* 1, express more fully the temporal meaning (‘when we were’): the simpler translation of the text (comp. *Wicl.*, *Rhem.*) is appy. to be preferred. *His will*] So *Wicl.*, *Rhem.*: ‘His own will,’ *Auth.* and remaining Vv.

12. *Who have, etc.*] ‘Who first trusted,’ *Auth.*, sim. *Gen.* (both); ‘that had hoped bifor,’ *Wicl.*; ‘even we whyche afore have hoped,’ *Cov.* (Test.), sim. *Rhem.*: ‘we which before believed,’ *Tynd.*, *Cran.*, sim. *Bish.* The force of the *perf.* part. should be retained in transl., esp. as this can so easily be done by the inserted ‘have,’ as *Cov.*, *Rhem.*; the English

before hoped in Christ: ¹³ in whom ye too, having heard the word of truth, the gospel of your salvation, — in whom, *I say*, having also believed, ye were sealed with the holy Spirit of promise, ¹⁴ which is the earnest of our inheritance, for the redemption of the purchased possession, unto the praise of His glory.

¹⁵ For this cause I also, having heard of the faith which is among you in the Lord Jesus, and the love which ye have unto all the saints, ¹⁶ cease not to give thanks for you, making mention of you in my prayers; ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, would give unto you the Spirit of wisdom and

perfect expresses the past in connection, by its efforts or consequences, with the present: see Latham, *Engl. Lang.* § 579 (ed. 3).

13. *Ye too having, etc.*] So with a similarly suspended member, *Rhem.*, ‘in whom you also, when you had heard,’ etc.: ‘ye also *trusted* after that, etc.’ *Auth.*, sim. *Gen.* (both); ‘in whom ye also (after that, etc., wherein ye believed) were sealed,’ *Tynd.*; ‘on whom also ye believed after that,’ *Coverd.*, similarly *Cov.* (Test.); ‘we also believe forasmuch as we have,’ *Cran.*; ‘in whom also ye hoped after that ye heard,’ *Bish.* *I say,*

having, etc.] ‘Also after that ye,’ *Auth.* The change to the particip. structure in both members seems to make the sentence a little more distinct, and to preserve in the latter, the close connection of *καὶ* with *πιστεύσαντες*; see notes.

The] So all the Vv. except *Auth.*, ‘that holy Spirit.’

14. *Which*] On the form ‘which,’ see notes on *Gal.* i. 2 (*Transl.*). *For*] So *Cov.* (Test.), sim. *Cran.*: ‘until,’ *Auth.*, *Gen.* 2 (*Gen.* 1, paraphrases, ‘that we might be fully restored to libertie’); ‘into the red,’ *Wicl.*; ‘to redeme the,’ *Tynd.*; ‘unto the red,’ *Bish.*; ‘to the red. of,’ *Rhem.* The translation of Turnbull, *Epp. of Paul*, p. 92, ‘in the redeemed possession,’ is very insufficient and inexact.

15. *For this cause, etc.*] ‘Wherefore I also after I heard,’ *Auth.*, sim. *Tynd.*, *Bish.*; ‘wherefore,’ *Tynd.*, *Cov.* (both), *Cran.*, *Gen.* 1, *Bish.*; ‘therefore,’ *Wicl.*, *Gen.* 2, *Rhem.* The transl. ‘for this cause’ is more consonant with the general style of *Auth.* than the equally literal and correct ‘on this account,’ and so substituted accordingly. ‘Wherefore’ (*Auth.*) is rather the transl. of *δαί*.

The faith which is among you] ‘Your faith,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘the fayth which ye have,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both), *Bish.* *And the love which ye have*] ‘And love,’ *Auth.*, *Tynd.*, *Cran.*, *Gen.*, and similarly *Bish.*, *Gen.* 2, *Rhem.*; ‘the love into,’ *Wicl.*

17. *Would give*] ‘May give,’ *Auth.*, *Cov.* (both), *Cran.*, *Bish.*; ‘myght geve,’ *Tynd.*, *Gen.* (both), *Bish.* The change in the text is made as an attempt to express the conditioned, hoped for, realization (‘would please to give’) expressed by the opt. *δῶν*; comp. Latham, *Engl. Lang.* § 592, Wallis, *Gramm. Angl.* p. 107. Hermann (*Soph. Elect.* 57) asserts that in German the distinction may be observed by translating the Greek subj. by the German ind. pres., the opt. by the German imperf. subjunctive. The transl. of *Tynd.*, etc., though practically preserving the correct shade of meaning, violates the law of ‘the succession of tenses;’ see Latham, *Engl. Lang.* § 616.

revelation in true knowledge of Him; ¹⁸ having the eyes of your heart enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance *are* among the saints, ¹⁹ and what the surpassing greatness of His power *is* to us-ward who believe, according to the operation of the power of His might, ²⁰ which He wrought in Christ, when He raised Him from the dead,—and He set *Him* on His right hand in the heavenly *regions*, ²¹ over above all Principality, and Power, and Might, and Dominion, and *indeed* every name that is named not only in this world, but also in that which is to come; ²² and put all *things* under His feet, and gave HIM as Head over all

True knowledge] ‘The knowledge,’ *Auth.*, and all the other Vv.

18. *Having the eyes*, etc.] ‘The eyes of your* understanding being enlightened,’ *Auth.*, sim. *Bish.* (‘lightened’); ‘and lighten the eyes of youre myndes,’ *Tynd.*, *Cran.*, *Gen.* 1, sim. *Cov.*; ‘the eyes of youre harte beynge lyghtened,’ *Cov.* (Test.); ‘the eies of your hart illuminated,’ *Rhem.* *Are among*] ‘In,’ *Auth.* and the other Vv. except *Tynd.*, *Cov.*, *Cran.*, ‘apon the saintes.’ It may be observed that *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both), similarly insert the verb immediately before the prep., showing that they did not consider *ἐν τοῖς ἀγίοις* as merely *κληρονομ. αὐτοῦ*; see notes.

19. *What*] ‘What is,’ *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, ‘whyche is.’ *Surpassing*] ‘Excellent,’ *Wicl.*: ‘passing,’ *Rhem.*; ‘exceeding,’ *Auth.* and other Vv. *Is to us-ward*] ‘To us-ward,’ *Auth.*, *Tynd.*, *Cran.*, *Gen.* 1, *Bish.*; ‘in to us,’ *Wicl.*; ‘toward us,’ *Cov.* (Test.), *Gen.* 2, *Rhem.* *Operation*] So *Rhem.*: ‘working,’ *Auth.* and the remaining Vv.; see notes on ch. iii. 7. *The power of His might*] ‘His mighty power,’ *Auth.*, *Cov.*, *Bish.*, sim. *Tynd.*, *Cran.*, *Gen.*; ‘the myght of His vertu,’ *Wicl.*; ‘the myght of His power,’ *Cov.* (Test.), *Rhem.*

20. *And He set*] ‘And set,’ *Auth.*: the change in the original from the participial structure to that of the aor. indic. is better preserved by inserting the pronoun.

On His right hand] So *Tynd.*, *Cov.*, *Cran.*, *Bish.*, *Rhem.*, sim. *Wicl.*: ‘at His own right hand,’ *Auth.*; so also *Cov.* (Test.), *Gen.* (both), but omit ‘own.’ *Heavenly regions*] ‘Heavenly places,’ *Auth.*, *Gen.* (both), *Bish.*; ‘heavenli thingis,’ *Wicl.*, *Tynd.*, *Cov.* (both), *Cran.*; ‘celestialis,’ *Rhem.*

21. *Over above*] ‘Far above,’ *Auth.*, *Gen.* (both), *Bish.*: ‘above,’ *Wicl.* and remaining Vv. *And indeed*] ‘And,’ *Auth.*, see notes.

22. *Put*] ‘Hath put,’ *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*, *Rhem.*: ‘hath appointed,’ *Gen.* (both: *Wicl.* alone omits the auxiliary verb, ‘and made alle thingis,’ etc. *And gave Him*, etc.] ‘And gave Him to be head over all things to, etc.,’ *Auth.*, *Bish.*, (‘the head’); ‘and hath made Him above all thynges, the heed of, etc.,’ *Tynd.*, *Cov.*, *Cran.*; ‘and made Hym heade over all the congr.,’ *Cov.* (Test.); ‘hath appointed Him aboue all thinges, the heade of, etc.,’ *Gen.* 1; ‘to be the heade of,’ *Gen.* 2; ‘and hath made Him head ouer al the church,’ *Rhem.* The emphatic position of *αὐτόν* in the original should not be left unnoticed.

things to the church, ²³ which indeed is His body, the fulness of Him that filleth all with all.

CHAPTER II.

AND you also being dead by your trespasses and your sins, —
² wherein ye once walked according to the course of this world, according to the prince of the empire of the air, of the spirit that now worketh in the sons of disobedience; ³ among whom even we

23. Which indeed] ‘Which,’ *Auth.* and the other Vv. except *Wicl.*, ‘that is.’ If the distinction usually made between ‘that’ and ‘which’ is correct, viz., that the former is *restrictive*, the latter *resumptive* (see Brown, *Gramm. of Grammars*, II. 5, p. 293, and notes on Col. iii. 1, *Transl.*), ‘that’ will often be a correct translation of *ἥτις* when used *differentially* (see notes on Gal. iv. 24), e. g., *ἡ πόλις ἥτις ἐν Δέλφοις κτίζεται*; in the present case, however, *Wicl.* is not correct, as *ἥτις* appears here used *explanatively*. With all] ‘In all,’ *Auth.*, *Cov.*, *Cran.*, *Bish.*, *Rhem.*, and similarly the remaining Vv.

CHAP. II. 1. And you also who, etc.] ‘And you hath He quickened who, etc.,’ *Auth.* The participle *ὄντας* has been differently translated: ‘whereas ye were,’ *Cran.*: ‘when ye were,’ *Cov.* (probably following *Vulg.*); ‘that were,’ *Tynd.*, *Gen.* (both), *Bish.*; ‘who were,’ *Auth.* Of these, the first two, though more correct in point of grammar than *Tynd.*, al., which tacitly apply an article, seem scarcely so satisfactory as the more simple translation in the text, esp. if the present verse be compared with verse 5. The part. *ὄντας* obviously marks the state in which they were at the time when God quickened them. While in verse 5 this is brought prominently forward by the *καί*; here, on the contrary,

the *καί* is joined with, and gives prominence to *ὁμοῦς*. In the present case, then, a simple indication of their state without any temporal or causal adjunct, ‘when,’ ‘whereas,’ etc., seems most suitable to the context, as less calling away the attention from the more emphatic *ὁμοῦς*.

By] So *Rhem.*; ‘in,’ *Auth.* and other Vv. Your trespasses, etc.] ‘Trespasses and sins’ *Auth.*, *Cov.*, *Cran.*, *Gen.* (both), *Bish.*, similarly *Tynd.*: *Wicl.*, *Cov.* (Test.), *Rhem.* insert ‘your’ before the first substantive only.

2. Once walked] ‘In time past ye walked,’ *Auth.* and the other Vv. except *Wicl.*, ‘ye wandriden sumtyme,’ and sim. *Cov.* (Test.), *Rhem.* Empire] ‘Power,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘the governor that ruleth in,’ *Tynd.*, *Cran.*, *Gen.*, sim. *Cov.* This somewhat modern form of expression seems the only one that exactly represents the view taken in the notes of the collective term *ἐξουσίας*. Of the

spirit] So *Wicl.*, *Rhem.*: ‘the spirit,’ *Auth.*, *Tynd.*, *Cov.* (Test.), *Cran.*, *Bish.*: ‘namely after the sp.,’ *Cov.*; ‘and the sp.,’ *Gen.* 1; ‘even the sp.,’ *Gen.* 2. Sons] So *Wicl.*; ‘children,’ *Auth.* and the other Vv.

3. Even we all] ‘Also we all,’ *Auth.*; ‘we also had,’ *Tynd.*, *Cov.*, *Gen.* (both); ‘we all had,’ *Bish.* Once had our convers.] ‘Had our convers. in times past,’ *Auth.*, and sim. the other Vv.

all once had our conversation in* the lusts of our flesh, doing the desires of the flesh and of the thoughts, and we were children by nature — of wrath, even as the rest: — ⁴ but God, being rich in mercy, because of His great love wherewith He loved us, ⁵ even while we were dead by our trespasses, quickened us together with Christ (by grace have ye been saved), ⁶ and raised us up with Him,

except *Wicl.*, 'lyueden sumtyme; *Cov.* (Test.), 'sometyme;' *Rhem.*, 'conversed sometime.' This lighter translation of *πότε* seems preferable both here and in ver. 2. The order of the Greek would seem to require 'had our conversation once,' but this would lead to ambiguity when read in connection with the succeeding words.

Doing] So *Wicl.*, *Cov.* (Test.), *Rhem.*, and similarly *Cov.*: 'fulfilling,' *Auth.*, and sim. the remaining Vv.

Thoughts] *Wicl.*, *Cov.* (Test.), *Rhem.*; 'mind,' *Auth.* and remaining Vv.

We were] 'Were,' *Auth.*

Children] 'The children,' *Auth.* and all other Vv. except *Wicl.*, 'the sons.'

By nature — of wrath] 'By nature the children of wrath,' *Auth.*

and sim. all other Vv. All attempts to explain away the simple and ordinary meaning of these words must be, somewhat summarily, pronounced as both futile and untenable. Such a translation as 'children of impulse' (Maurice, *Unity*, p. 538), has only to be noticed to be rejected. The substantive *ἀπαύρι* is used in thirty-four other places in the N. T., and in none does it appear even to approach to the meaning thus arbitrarily assigned to it.

The rest] So *Rhem.*: 'others,' *Auth.*, *Gen.* 2; 'other men,' *Wicl.*; 'other,' *Tynd.* and the remaining Vv.

4. *Being rich*] 'Who is rich,' *Auth.*; 'that is,' *Wicl.*; 'which is,' *Tynd.* and the remaining Vv.

Because of] 'For,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Cran.*, *Bish.*, *Rhem.*; 'through,' *Tynd.*, *Cov.*, *Gen.* (both).

5. *While*] 'When,' *Auth.* and all Vv. The change is only made to express more forcibly the existing state; see notes.

By our trespasses] Similarly *Tynd.*, 'by sinne;' *Cran. Gen.* (both), *Bish.*, *Rhem.*, 'by synnes;' *Cov.* (Test.), 'thorow synnes:' 'in sins,' *Auth.*, *Wicl.*, *Cov.*

Quickened] So *Wicl.*, *Cran.*, *Rhem.*; 'hath quickened,' *Auth.* and the remaining Vv.

Have ye been] 'Ye are,' *Auth.*

On the simplest practical rule of choosing between 'am' and 'have been' in the translation of the Greek perf. pass., see notes on *Col.* i. 16 (*Transl.*). 'Are' might indeed still be retained on the ground that 'am' with the part. does involve an essentially past element (Latham, *Engl. Lang.* § 568), still the change seems a little more in harmony with the context.

6. *Raised*] So *Wicl.*, *Cran.*, *Rhem.*: 'hath raised,' *Auth.* and the remaining Vv.

Up with him] So *Cov.* (both), *Rhem.*: 'up together,' *Auth.* and the remaining Vv. except *Wicl.*, which omits 'up.'

Sit with him] So *Cov.* (Test.), *Rhem.*; 'sit together,' *Auth.* and the remaining Vv. except *Cov.*; 'set us with Him.'

The heavenly regions] 'Heavenly places,' *Auth.*; sim. *Gen.* (both), 'the heavenly places:' 'heavenly things,' *Wicl.*, *Tynd.*, *Cov.* (both), *Bish.*; 'among them of heaven,' *Cran.*; 'the celestials,' *Rhem.*

7. *That He might, etc.*] So as to order, *Wicl.*, *Tynd.*, *Gen.* (both), *Rhem.*; 'that in the ages to come He might,' *Auth.* and sim. *Cov.* (both), *Cran.*, *Bish.*

That are coming] 'To come,' *Auth.* and

and made *us* sit with Him in the heavenly regions, in Christ Jesus; ⁷ that He might show forth in the ages that are coming the exceeding riches of His grace in kindness towards us in Christ Jesus. ⁸ For by GRACE have ye been saved through faith; and this *cometh* not of yourselves, the gift is God's; ⁹ not of works, that no man should boast: ¹⁰ for His workmanship are we, created in Christ Jesus for good works, which God before prepared that we should walk in them.

¹¹ Wherefore remember, that aforetime ye, Gentiles in the flesh, who are called the Uncircumcision by the so-called Circumcision,

the other Vv. except *Wiclif*, 'above comyng,' *Rhem.* 'succeeding.' *Shew forth*] 'Shew,' *Auth.*, and all the other Vv. *In kindness*] So *Tynd.*, *Cov.*, *Cran.*; 'in His kindness,' *Auth.*, *Gen.* (both), *Bish.*; 'in goodness,' *Wicl.*, *Cov.* (Test.); 'in bountie,' *Rhem.* *In*] So all the Vv. except *Auth.*, *Cran.*, *Bish.*, 'through.'

8. *Have ye been*] 'Are ye,' *Auth.*: see notes on ver. 5. *And this cometh*]

Sim. Wicl.: 'and that not,' *Auth.* and remaining Vv. It does not seem necessary to change 'of' into 'from,' the former being frequently a very suitable translation of *ἐκ*; see notes on *Gal.* ii. 16.

The gift is God's] 'It is the gift of God,' *Auth.* and all the other Vv. The emphasis is maintained, appy. more in accordance with English idiom, by placing the gen. at the end rather than at the beginning.

9. *That no man*] So *Wicl.*, *Rhem.*: 'lest any man,' *Auth.* and the remaining Vv.

10. *His workmanship are we*] 'We are His workmanship,' *Auth.*, *Tynd.*, *Cov.* (both), *Cran.*, *Gen.* (both), *Bish.*; 'we ben the makynge of Hym,' *Wicl.*; 'we are His work,' *Rhem.* The emphatic position of *αὐτοῦ* should not be neglected. *For good, etc.*] 'Unto,' *Auth.*, and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'in.' *Prepared*] So *Cov.*

(Test.), but omits 'before;' *sim. Rhem.*, but inserts 'hath:' 'hath before ordained,' *Auth.*, and *sim. remaining Vv.*, some of which, *Wicl.*, *Gen.* (both), omit 'before,' some 'hath,' *Tynd.*, *Cov.*, some both words, as *Cran.*, *Gen.*

11. *That aforetime*] *¹ That ye being in time past,' *Auth.* This translation of *πότε* (*Cov.*) is perhaps a little simpler than that of *Auth.* (and remaining Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'sumtyme'), and serves equally well to keep up the antithesis between *πότε* and *τῷ καιρῷ ἐκείνῳ* in ver. 12. *By the so-called, etc.*] 'By that which is called the circumcision,' *Auth.*, and similarly all Vv.

Performed by hand] So, as to order, *Wicl.*, 'made bi hand in fleisch;' *Cov.* (Test.), 'made wyth the hande in the flesh;' 'in the flesh made by hands,' *Auth.*, *sim. Gen. 2.*, *Bish.*; 'which circumcision is made by hondes,' *Tynd.*, *Cran.*, *sim. Cov.*; 'and which is made by handes,' *Gen. 1.* The transposition in the text seems desirable as precluding any connection of *ἐν σαρκὶ* with *λεγομένων*, the error of *Tynd.*, *Cran.*, and most of the other Vv.; 'made with the hande,' *Cov.*, and *sim. remaining Vv.*

12. *Ye were at that time*] So *Tynd.*, *Gen.* (both), *sim. Wicl.*, *Rhem.*: 'at that time ye were,' *Auth.* and the remaining Vv. except *Cov.*, 'that ye at the time were.' *The promise*] So *Cran.*,

performed by hand in the flesh, — ¹² that ye were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world, ¹³ but now in Christ JESUS ye who once were far off are become nigh by the blood of Christ. ¹⁴ For He is our Peace, who made both one, and broke down the middle wall of the partition — ¹⁵ *to wit*, the enmity — in His flesh, having abolished the law of commandments *expressed* in decrees; that he might make the two in Himself into one new man, *so* making peace, ¹⁶ and might reconcile again both of us in one body unto God by the cross, having slain the enmity thereby. ¹⁷ And He came and preached peace to you which were afar off, and peace to them that were nigh; ¹⁸ since through Him we both in one Spirit have our

**Coverd.* (Test.), **Rhem.*: ‘promise,’ *Auth.* and the remaining Vv.

13. *Once were*] So *Gen.* (both): ‘sometimes,’ *Auth.* and the remaining Vv. except *Tynd.*, ‘a while ago;’ *Cov.*, ‘aforetime.’ *Are become*] ‘Are made,’ *Auth.* and all the other Vv. The change, however, seems desirable, if only to obviate the supposition that ἐνεχθήητε is here used with a passive force; see notes on ch. iii. 7. The aorist cannot be preserved in English when in association with the particle of present time (νυνί); comp. notes on ch. iii. 5.

14. *Made—broke*] ‘Hath made hath broken,’ *Auth.* and sim. the other Vv. except *Wicl.*, ‘made and unbindynge;’ *Rhem.*, ‘hath made and dissolving.’ *The partition*] So *Rhem.*, and sim. *Gen.* (both): ‘partition,’ *Auth.*; ‘the myddel-walle,’ *Wicl.*; ‘that was a stoppe bitwene us,’ *Tynd.*, *Cov.*, *Cran.*, *Bish.*

15. *To wit, the enmity, etc.*] ‘Having abolished in His flesh the enmity *even*,’ *Auth.*, and similarly as to connection the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, which separate ἐν σαρκί from καταργήσας, and appy. connect it with τὴν ἐχθρὰν; see notes. *Expressed in decrees*] Similarly *Cov.* (Test.), *Rhem.*:

‘contained in ordinances,’ *Auth.*, *Bish.*; ‘maundementis, bi domes,’ *Wicl.*; ‘which standeth in ordinances,’ *Gen.* 2.

That he might make, etc.] Similarly *Cov.* (both), *Rhem.*; ‘for to make in Himself of twain,’ *Auth.*, and similarly *Tynd.*, *Cran.*, *Gen.* (both); ‘that he make two in Hym Silf into a newe man,’ *Wicl.*; ‘for to make of twaine one new man in Hymselfe,’ *Bish.*

16. *And might*] ‘And that He might,’ *Auth.* *Reconcile again*] ‘Reconcile,’ *Auth.* and the other Vv.; see notes in loc. *Both of us*] ‘Both,’ *Auth.*

In one body unto God] Similarly *Wicl.*, *Cov.* (Test.), *Rhem.*: ‘unto God in one body,’ *Auth.* and remaining Vv.

17. *And He came*] ‘And came,’ *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), ‘and He comynge;’ *Rhem.*, ‘and coming He.’ *And peace to*] *‘And to,’ *Auth.*

18. *Since*] ‘For,’ *Auth.* and all the other Vv. *We both, etc.*] ‘We both have access by one Spirit,’ *Auth.*; ‘han nyg comynge,’ *Wicl.*; ‘have an open waye,’ *Tynd.*, *Gen.* 1; ‘an in- traunce,’ *Cov.* (Test.) *Cran.*, *Gen.* 2, similarly *Cov.*; ‘we have both an entrance,’ *Bish.*; ‘have access,’ *Rhem.*

admission unto the Father. ¹⁹ So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, ²⁰ built up upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ²¹ in whom all the building being fitly framed together groweth into an holy temple in the Lord; ²² in whom ye also are builded together for an habitation of God in the Spirit.

CHAPTER III.

FOR this cause I Paul, the prisoner of Christ Jesus for you Gentiles, — ² if indeed ye have heard of the dispensation of the grace of God which was given me to you-ward; ³ how that BY REVELATION the mystery was made known unto me, as I have before written in few words; ⁴ agreeably to which, when ye read, ye can perceive my understanding in the mystery of Christ,

19. *So then*] 'Now therefore,' *Auth.* and the other Vv. except *Wicl.*, 'therefore now;' *Coverd.* (Test.), 'therefore;' *Rhem.*, 'now then.' *Sojourners*] 'Foreigners,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (both), 'straungers.' *But ye are*] * 'But,' *Auth.*

20. *Built up*] 'And are built,' *Auth.* and the other Vv. except *Wicl.*, 'aboue bildid;' *Cov.* (both), *Rhem.*, 'built.'

21. *All the building*] So *Auth.*, *Gen.* (both), *Bish.*; 'eche bildyngc,' *Wicl.*; 'every bildyngc,' *Tynd.*, *Cov.* (both); 'what buildyng so ever,' *Cran.*: see notes. *Being fitly*] 'Fitly,' *Auth.*

22. *In the Spirit*] So *Wicl.*, *Tynd.*, *Coverd.* (both), *Rhem.*: 'through the Spirit,' *Auth.*, *Cran.*, *Bish.*; 'by the Spirit,' *Gen.* (both).

CHAP. III. 1. *Christ Jesus*] 'Jesus Christ,' *Auth.* and other Vv., but without any difference of reading in the *Rec. Text.*

2. *If indeed*] 'If ye,' *Auth.*, *Tynd.*, *Cran.*, *Gen.* (both), *Bish.*; 'if nethelless,'

Wicl.; 'accordinge as,' *Cov.*; 'if so be that,' *Cov.* (Test.); 'if yet,' *Rhem.*

Which, etc.] It is nearly impossible (without paraphrase) to imply that 'which' refers to 'grace:' in the original edition 'God' was followed by a comma. *Was given*] 'Is given,' *Auth.* and all the other Vv.

3. *The mystery, etc.*] * 'He made known unto me the mystery,' *Auth.*

As I have before written] 'As I wrote afore,' *Auth.*, *Cran.*, *Bish.*; 'wrote above,' *Tynd.*, *Cov.*, *Gen.* (both), and similarly *Wicl.*

4. *Agreeably to which*] 'Whereby,' *Auth.* and the other Vv. except *Wicl.*, 'as;' *Cov.*, (Test.), 'like as;' *Rhem.*, 'according as.' *Can*] 'May,'

Auth. and all the other Vv., but perhaps not with perfect exactness; the rule apparently being, 'may et can potentiam innuunt, cum hoc tamen discrimine, may et might vel de jure vel saltem de rei possibilitate dicuntur, at can et could de viribus agentis,' Wallis, *Gramm. Angl.* p. 107. *Perceive my understanding*]

⁵ which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets by the Spirit; ⁶ *to wit*, that the Gentiles are fellow-heirs, and of the same body, and joint-partakers of the promise, in Christ Jesus, through the Gospel; ⁷ whereof I became a minister, according to the gift of the grace of God which was given unto me according to the operation of His power. ⁸ Unto me, who am less than the least of all saints, was this grace given, — to preach among the Gentiles the unsearchable riches of Christ, ⁹ and to make all *men* see what *is* the dispensation of the mystery, which from the ages hath been hid in God, who created ALL THINGS;

So *Cov.*: ‘understand my knowledge,’ *Auth.*, *Cran.*, *Bish.*; ‘know myne understandyng, *Tynd.*, *Gen.* (both); undurstonde my prudence,’ *Wicl.*, *Cov.* (Test.), ‘und. my wisdom,’ *Rhem.*

5. *Generations*] So *Wiclif.*, *Cov.* (Test.), *Rhem.*: ‘ages,’ *Auth.*, *Gen.* 2, *Bish.*; ‘tynes passed,’ *Tynd.*, and remaining Vv. *It hath now been*] ‘It is now,’ *Auth.* and the other Vv. except *Rhem.*, ‘now it is.’ This is a case where the strict translation cannot be maintained; in English the aorist has no connection with pres. time (*Latham, Engl. Lang.* § 579), and therefore cannot here properly be connected with *ᾔνω*; in Greek this is possible, from the greater temporal latitude of the tense; comp. notes on 1 *Tim.* ch. v. 15 (*Transl.*).

6. *To wit, that*] Similarly *Coverd.*, ‘namely, that:’ ‘that,’ *Auth.* and the remaining Vv. except *Rhem.* (which is excessively harsh), ‘the Gentiles to be, etc.’ *Are*] So *Wicl.*, *Cov.* (Test.): ‘should be,’ *Auth.* and the remaining Vv. except *Rhem.*, sup. cit. *Joint-partakers*] *Sim. Cov.* (Test.), ‘lyke partakers:’ ‘partakers,’ *Auth.* and the remaining Vv. except *Wicl.*, ‘parteneris to gidre,’ *Rhem.*, ‘comparticipant.’ *The promise*] * ‘His promise,’ *Auth.* *Christ Jesus*] * ‘Christ,’ *Auth.* *Through*] So *Cov.* (Test.): ‘by,’ *Auth.*,

Wicl., *Cov.*, *Gen.* 2, *Bish.*, *Rhem.*; ‘by the means of,’ *Tynd.*, *Cran.*, *Gen.* 1.

7. *I became*] * ‘I was made,’ *Auth.* *Which was given*] *Sim. Wicl.*, *Coverd.* (both), *Cran.*, *Rhem.*, ‘which is given:’ *Auth.* and remaining Vv., ‘given.’

According to] So *Cov.*, *Rhem.*: ‘by,’ *Auth.*, *Wicl.*: ‘thorow,’ *Tynd.*, *Gen.* (both): ‘after the,’ *Cov.* (Test.), *Cran.*, *Bish.* *Operation*] So *Rhem.*: ‘effectual working,’ *Auth.*; ‘worchyng,’ *Wicl.* and all the remaining Vv. This word is always difficult to translate: ‘effectual working’ is perhaps too strong; ‘working’ alone is appy. too weak. Perhaps the term in the text as marking a more formal nature of working is slightly preferable; comp. notes on 2 *Thess.* ii. 12, where, however, the present translation would seem less suitable.

8. *Was this*] ‘Is this,’ *Auth.* and all the other Vv. *To preach*] So

Wicl., *Cov.* (Test.), *sim. Rhem.*; ‘that I should preach,’ *Auth.* and all the remaining Vv. The change is made to preserve a similar translation of the two infinitives; see *Scholef. Hints*, p. 190.

9. *Dispensation*] * ‘Fellowship,’ *Auth.* *From the ages*] ‘From the beginning of the world,’ *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, ‘fro worldis,’ and *Cov.* (Test.), ‘sence the worlde beganne.’ *All things*] * ‘All things by’ *J. C.*, *Auth.*

¹⁰ to the intent that now unto the Principalities and the Powers in the heavenly *regions*, might be made known through the church the manifold wisdom of God, ¹¹ according to the purpose of the ages which he wrought in Christ Jesus our Lord; ¹² in whom we have our boldness and our admission, in confidence, through the faith in Him. ¹³ Wherefore I entreat you not to lose heart in my tribulations for you, seeing it is your glory.

¹⁴ For this cause I bow my knees unto the Father, ¹⁵ from whom every race in heaven and on earth is *thus* named, ¹⁶ that he would grant you, according to the riches of His glory, to be strengthened with might through His Spirit into the inner man, ¹⁷ so that Christ may dwell in your hearts by faith, — ¹⁸ ye having been rooted and

10. *The powers*] 'Powers,' *Auth.* and the other Vv. except *Wicl., Rhem.,* 'potestatis.' *The heavenly regions*

'Heavenly places,' *Auth., Gen.* (both); 'heavenly thingis,' *Wicl., Cov.* (Test.), *Cran., Bish.:* 'in heaven,' *Tynd., Cov.:* 'in the celestials,' *Rhem.* *Might*

be made known] 'Might be known,' *Auth.* and the other Vv. except *Wicl.,* 'be knownn;' *Rhem.,* 'may be notified.' *Through*] 'By,' *Auth.* and all the other Vv.

11. *Purpose of the ages*] 'Eternal purpose,' *Auth.* and the other Vv. except *Wicl.,* 'ordenaunce of worldis,' and *Rhem.,* 'prefinition of worldes.' *Wrought*] So *Cran., Gen.* (both), *Bish.:* 'purposed,' *Auth., Tynd.:* 'made,' *Wicl., Rhem.:* 'hath shewed,' *Cov.* (both).

12. *Our boldness*] 'Boldness,' *Auth.* *Our admission*] 'Access,' *Auth., Rhem.;* 'intraunce,' *Cov.* (both), *Cran., Gen.* (both), *Bish.* *In confidence*] So, as regards the prep., *Wicl., Cov.* (both), *Rhem., Bish.;* 'with,' *Auth., Cran., Gen.* (both). The words *προσαγωγῇ ἐν πεποιθήσει* are joined together by *Tynd.* and appy. all Vv. except *Wicl.,* and *Auth.* (orig. ed.).

13. *I entreat you, etc.*] 'I desire that ye faint not,' *Auth., Gen. 2, Bish.,* and similarly the remaining Vv. except *Wicl.,*

'axe that ye faile not.' *Seeing it is, etc.*] 'Which is,' *Auth.* and all the other Vv.

14. *The Father*] 'The Father* of our Lord Jesus Christ,' *Auth.*

15. *From*] 'Of,' *Auth., Gen., Bish., Rhem.* *Every race*] 'The whole family,' *Auth., Gen.* (both), 'eche fadir-heel,' *Wicl.,* similarly *Coverd.* (Test.);

'which is father over all that ys called father,' *Tynd., Cran., sim. Cov.:* 'all the familie,' *Bish.;* 'al paternitie,' *Rhem.* On the difficulty of properly translating this clause, see *Trench on Auth. Ver.* ch. ii. p. 26 (ed. 2). *And on earth*] 'And earth,' *Auth.* *Is thus named*] 'Is named,' *Auth.* The word *thus* is introduced only to make the paronomasia in the original a little more apparent.

16. *Through*] 'By,' *Auth.* and all the other Vv. *Into*] 'In,' *Auth.* and all the other Vv.

17. *So that*] 'That,' *Auth.,* and the other Vv. except *Rhem.,* 'Christ to dwell, etc.'

18. *Ye having been, etc.*] Similarly *Cov.* (Test.), *Rhem.:* 'that ye being,' *Auth.* and the remaining Vv. except *Wicl.* which omits 'being.' *That ye may be fully able*] 'May be able,' *Auth.* and sim. all the other Vv.

grounded in love, — that ye may be fully able to comprehend with all saints what *is* the breadth, and length, and depth, and height, ¹⁹ and to know the love of Christ which passeth knowledge, that ye may be filled up to all the fulness of God.

²⁰ Now unto Him that is able to do beyond all things, abundantly beyond what we ask or think, according to the power that worketh in us, ²¹ unto Him *be* glory in the church, in Christ Jesus, to all the generations of the age of the ages. Amen.

CHAPTER IV.

I EXHORT you, therefore, I the prisoner in the Lord, that ye walk worthy of the vocation wherewith ye were called, ² with all lowliness and meekness, with longsuffering, forbearing one another in love; ³ striving to keep the unity of the Spirit in the bond of peace. ⁴ *There is* one body, and one Spirit, even as ye

19. *May*] So *Cov.* (both), *Gen.* (both), *Rhem.*: ‘might,’ *Auth.*, *Tynd.*, *Cran.*, *Bish.*; change made to avoid the violation of the law of ‘succession of tenses;’ see Latham *Engl. Lang.* § 616. *Up to*] ‘With,’ *Auth.* and the other Vv. except *Wicl.*, ‘in;’ *Cov.* (Test.), ‘into;’ *Rhem.*, ‘unto.’

20. *To do beyond, etc.*] ‘To do exceeding abundantly above all that, etc., *Auth.* and the other Vv. except *Wicl.*, ‘more plenteously than we axen;’ *Cov.* (Test.), *Rhem.*, ‘more abundantly than we desire.’

21. *In Christ Jesus*] ‘By J. C.,’ *Auth.*, *Cran.*, *Gen.* (both), *Bish.*; ‘and in J. C.,’ *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘which is in,’ *Cov.*

To all the generation, etc.] ‘Throughout all ages, world without end,’ *Auth.*, *Bish.*, *sim. Rhem.*; ‘to alle the generaciouns of the worldis,’ *Wicl.*; ‘thorow out all gen. from tyme to tyme,’ *Tynd.*, *Cran.*; ‘throughout all gen. for ever,’ *Gen.* (both).

CHAP. IV. 1. *I exhort you, etc.*] ‘I, therefore, the prisoner, etc., beseech you

that,’ *Auth.*, and in similar order all the other Vv. It seems, however, desirable to maintain the emphatic collocation (‘ad excitandum affectum, quo cit efficacior exhortatio,’ Est.) of the original. There is some variation in the translation of παρακαλῶ. The translation in the text is found in *Tynd.*, *Cov.*, *Cran.*, *Bish.*: ‘beseech,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘praye,’ *Gen.* (both). *In the Lord*] So *Coverd.* (both), *Gen.* (both), *Bish.*, *Rhem.*; ‘of the Lord,’ *Auth.*, *Cran.*; ‘for the Lord,’ *Wicl.*; ‘for the Lordes sake,’ *Tynd.*

Were called] ‘Are called,’ *Auth.* and all the other Vv.

3. *Striving*] ‘Endeavouring,’ *Auth.* The present current use of the verb ‘endeavour’ seems to fall so short of the real meaning of the σπουδάζειν as to warrant the change in the text or the adoption of ‘being diligent’ (*Tynd.*, *Cran.*), ‘using diligence,’ — terms more clearly indicative of the σπουδή and zeal that was evinced in the matter; see Trench on *Auth. Ver.* ch. iii. p. 43.

4. *There is, etc.*] It can scarcely be doubted that the *Auth.* is right in retain-

were called in one hope of your calling ; ⁵ one Lord, one faith, one baptism ; ⁶ one God and Father of all, who *is* over all, and through all, and in all.

⁷ But unto each one of us the grace *which he has* was given according to the measure of the gift of Christ. ⁸ Wherefore He saith, When He ascended up on high, He led captivity captive, He gave gifts unto men. ⁹ Now that He ascended, what doth it imply but that He also descended into the lower *parts* of the earth. ¹⁰ HE THAT DESCENDED, He it is that ascended up above all the heavens, that He might fill all things. ¹¹ And Himself gave some *to be* Apostles ; and some, Prophets ; and some, Evangelists ; and some Pastors and Teachers ; ¹² with a view to the perfecting of the saints,

ing (after *Gen.* i. 2) this assertory form. Some of the older Vv., *Wicl.*, *Cov.* (both), *Bish.*, supply nothing ; others, *Tynd.*, *Cran.*, supply the participle 'being one body, etc.,' both of which forms fail to convey the force of the original ; see notes. *Were called*] 'Are called,' *Auth.* and all the other Vv.

6. *Over*] So *Rhem.* : 'above all,' *Auth.* and all the remaining Vv. *In all*] 'In *you all,' *Auth.*

7. *Each one*] *Sim. Wicl.* : 'every one,' *Auth.* and the remaining Vv. This change seems desirable to avoid a confusion with the usual translation of *πᾶν*. *The grace which, etc.*] 'Is given grace,' *Auth.* and the other Vv. except *Wicl.*, 'grace is goun.'

8. *He gave*] '*And gave,' *Auth.* *What doth it imply*] 'What is it,' *Auth.*, *Cov.* (both), *Gen.* ii., *Rhem.* ; 'what meaneth it,' *Tynd.*, *Cran.*, *Gen.* i. *Descended*] 'Descended *first,' *Auth.*

10. *He it is*] So *Wicl.* : 'is the same also that,' *Auth.* *Above*] 'Far above,' *Auth.* *The heavens*] So *Cov.* (Test.), *Rhem.* ; 'heavens,' *Auth.* and the remaining Vv.

11. *Himself*] 'He,' *Auth.*, *Wicl.*, *Rhem.* ; 'and the very same,' *Tynd.*, *Cran.* ; 'and the same,' *Cov.* (both) ; 'He therefore,' *Gen.* (both). *To be Apostles*]

So *Cov.* (both), *Gen.* (both) ; 'some,' *Auth.*, *Wicl.*, *Bish.*, *Rhem.* ; 'made some,' *Tynd.* *Cran.* The insertion of the words in italics seems necessary to make the sense perfectly clear.

12. *With a view to*] 'For,' *Auth.*, *Cov.* (Test.), *Gen.* ii. ; 'to the ful endynge,' *Wicl.*, ; 'that the sainctes might have all things,' *Tynd.* ; 'whereby the sayntes mighte be coupled together,' *Cov.* ; 'to the edifyeng,' *Cran.* ; 'that the sainctes might be gathered together,' *Gen.* i. ; 'to the gathering together,' *Bish.* ; 'to the consummation,' *Rhem.*

Of ministration] So *Bish.* ; 'of the ministry,' *Auth.* ; 'of mynsteri,' *Wicl.* ; 'work and minystracyon,' *Cran.*

For the building up] 'For the edifying,' *Auth.*, *Cov.* (Test.) ; 'to the edifying,' *Tynd.*, *Cov.* ; 'even to the edifying,' *Gen.* i. ; 'edification,' *Gen.* ii. ; 'unto the edifying,' *Bish.*, *Rhem.* This translation is perhaps slightly preferable to that of *Auth.*, and to that adopted in ed. i. ('edification'), as both verb and substantive are now commonly associated with what is simply *instructive* or *improving*, without necessarily suggesting the wider sense which seems to prevail in the present passage. The article is required by the principles of English idiom, though confessedly thus not in exact harmony with the Greek.

for the work of ministration, for the building up of the body of Christ; ¹³ till we all arrive at the unity of the faith and of the true knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: ¹⁴ that we may no longer be children, tossed to and fro and borne about by every wind of doctrine, in the sleight of men, in craftiness *tending* to the settled system of Error; ¹⁵ but holding the truth may in love grow up into Him in all things, which is the head, *even* CHRIST: ¹⁶ from whom the whole body being fitly framed together and compacted by means of every joint of the *spiritual* supply, according

13. *Arrive at*] ‘Come in,’ *Auth.*; ‘rennen into,’ *Wicl.*; ‘growe up unto,’ *Tynd.*, *Gen.* 1; ‘come to,’ *Cran.*; ‘al meete together (in the etc.), unto,’ *Gen.* 2; ‘meete together into,’ *Bish.*; ‘meete al into,’ *Rhem.* *The true knowledge*] ‘The knowledge,’ *Auth.*: the other Vv. omit the article. *Full-grown*] ‘Perfect,’ *Auth.* and the other Vv.

14. *May, etc.*] ‘Henceforth be no more,’ *Auth.* *Borne about by*] ‘Carried about with,’ *Auth.* and the other Vv. except *Wicl.*, ‘borun aboute with;’ *Tynd.*, ‘caryed with.’ *In—in*] So *Wicl.*, *Coverd.* (Test.), *Bish.*, *Rhem.*: ‘by—and,’ *Auth.*, *Tynd.*; ‘by—through,’ *Cran.* *In craftiness, etc.*] ‘And cunning craftiness, whereby they lie in wait to deceive,’ *Auth.* and the other Vv. except *Wicl.*, ‘to the disceynynge of errour;’ *Cov.* (Test.), ‘to the deceptfulness of errour;’ *Bish.*, ‘in craftiness to the laying in wayte of errour;’ *Rhem.*, ‘to the circumvention of errour.’ It is by no means easy to devise a literal and at the same time perfectly intelligible translation of the last clause of this verse. The difficulty is mainly in the brief and almost elliptical form of expression introduced by the prep.: of the translations that have hitherto been proposed, that in the text, or ‘furthering, promoting the system, etc.’ (but see notes on *Phil.* iv. 17 *Transl.*), or more

simply, ‘with a view to the system,’ etc., seems the most suitable.

15. *Holding the truth*] ‘Speaking the truth,’ *Auth.*; ‘folowe the truth,’ *Tynd.*, *Coverd.*, *Cran.*, *Gen.* (both), ‘do truthe;’ *Wicl.*, ‘perfourmyng ye truth,’ *Coverd.* (Test.); ‘following the truth,’ *Bish.*; ‘doing the truth,’ *Rhem.* *May in love*] ‘In love may,’ *Auth.*

16. *Being fitly framed together*] ‘Fitly joined together,’ *Auth.* It seems desirable to retain the same translation here and ch. ii. 21. The translation of several of the older Vv. *e. g.* ‘coupled and knot togedder,’ *Tynd.*, *Cov.* (Test.), *Cran.*, *Gen.* (both), is not unsatisfactory; ‘compacted’ has, however, the advantage of preserving the *σύν* in each verb without repetition; otherwise, ‘knit together’ would perhaps have been a more genuinely English translation.

Active working] ‘The effectual working,’ *Auth.*; ‘worchyng,’ *Wicl.*; ‘the operation,’ *Tynd.*, *Cran.*, *Rhem.*; ‘the effectual power,’ *Gen.* 1. The addition of the epithet ‘active’ or ‘vital,’ *Alf.*,—if in italics (see notes on ch. iii. 7, and on 2 *Thess.* ii. 11), may perhaps here be rightly admitted as serving slightly to clear up the meaning.

By means of, etc.] ‘By that which every joint supplieth,’ *Auth.*; ‘in every joint wherwith one ministreth to another,’ *Tynd.*, *Gen.* 1, and similarly *Cov.*, *Cran.*;

to *active* working in the measure of each single part, promoteth the increase of the body for the building up of itself in love.

¹⁷ This then I say and testify in the Lord, that ye no longer walk as the other Gentiles also walk, in the vanity of their mind, ¹⁸ being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their heart: ¹⁹ who as men past feeling have given

'bi eche joynture of undir seruyng,' *Wicl.*; 'every joynt of subministration,' *Cov.* (Test.), and sim. *Rhem.*; 'by every joint for the furniture thereof,' *Gen.* 2; 'by every joint yeelding nourishment,' *Bish.*

Each single] *Sim. Wicl.*, 'each:' 'every,' *Auth.* and all the remaining Vv.; see notes on ver. 7.

Promoteth the increase] 'Maketh increase,' *Auth.*; 'makith encreesyng,' *Wicl.*; 'maketh the increase,' *Rhem.*; *Tynd.*, al. paraphrase. The more modern term 'promoteth,' seems admissible as both literal, and also tending to clear up the sense.

For the building up of itself] 'Unto the edifying,' *Auth.*: it seems desirable, for the sake of uniformity, to preserve the same translation as in ver. 12; the simplest (paraphrastic) translation would be 'so as to build itself up in love.'

17. *This then I say*] 'This I say therefore,' *Auth.* and the other Vv. except *Rhem.*, 'this therefore I say.' The resumptive character of the address is appy. here best preserved by the more literal translation of *οὖν*; comp. notes on 1 *Tim.* ch. ii. 1.

Ye must no longer] 'Ye henceforth walk not,' *Auth.*, *Tynd.*, *Cran.*, *Gen.* (both), *Bish.*; 'ye walke not now,' *Wicl.*, *Cov.* (Test.), sim. *Rhem.*

As the other . . . also] *Sim. Cov.*: 'as other,' *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), *Rhem.*, which omit τὰ λοιπὰ in translation.

18. *Being darkened, etc.*] 'Having the understanding darkened,' *Auth.*, *Cov.* Test. ('an und.' etc.); 'that han undir-

stondynge derkned with derknesses,' *Wicl.*; 'blynded in their und.' *Tynd.*, *Cov.*; 'whyte they are blinded, etc.' *Cran.*; 'having their cogitation darkened,' *Gen.* (both); 'darkened in cogitation,' *Bish.*; 'having their und. obscured with darkness,' *Rhem.*

Alienated] 'Being alienated,' *Auth.* On account of the absence of *οὐκ* in the second member, it seems best to omit the part. of the verb substantive.

Because of] So *Tynd.*, *Cran.*, *Gen.* 1: 'through,' *Auth.*, *Cov.* (both), *Gen.* 2; 'bi,' *Wicl.*, *Bish.*, *Rhem.*

Hardness] So *Gen.* (both): 'blindness,' *Auth.* and remaining Vv.; see *Trench on Auth. Ver.* ch. vii. p. 117.

19. *Who as men*] 'Who being,' *Auth.*, and sim., as to the translation of the relative, all the other Vv.

Wantonness] So *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both), *Bish.*; 'lasciviousness,' *Auth.*; 'unchastite,' *Wicl.*; 'uncleennesse,' *Cov.* (Test.); 'impudicite,' *Rhem.* The article joined with it tends almost to personify it, hence the capital.

For the working] *Sim. Wicl.*, 'in to the workingynge;' *Cov.* (Test.), 'in the workinge;' 'unto the operation,' *Rhem.*: 'to work,' *Auth.* and the remaining Vv.

All manner of] So *Tynd.*, *Cov.*, *Cran.*, *Gen.* 1: 'all,' *Auth.* and the remaining Vv.; see notes on ver. 31.

In greediness] 'With greediness,' *Auth.* and the other Vv. except *Wicl.*, 'in coucitrise;' *Cov.* (Test.), 'unto gr.,' *Rhem.*, 'unto avarico.' This translation of *πλεονεξία* may be retained if qualified

THEMSELVES over unto Wantonness, for the working of all manner of uncleanness in greediness. ²⁰ But YE did not so learn Christ; ²¹ if indeed ye heard HIM, and were taught in HIM, as is truth in Jesus ²² that ye *must* put off, as concerns your former conversation, the old man, which waxeth corrupt according to the lusts of Deceit, ²³ and *rather* become renewed by the Spirit of your mind, ²⁴ and put on the new man, which after God's *image* hath been created in righteousness and holiness of Truth.

²⁵ Wherefore, having put away Falsehood, speak truth each man with his neighbor; because we are members one of another.

by the remarks *in loc.*, and not understood as indicating a mere general ἀμετρία. The true idea of πλεονεξία is 'amor habendi;' the objects to which it is directed will be defined by the context.

20. *Did not so learn*] 'Have not so learned Christ,' *Auth.* and all the other Vv.

21. *If indeed*] 'If so be that,' *Auth.*, *Bish.*, and sim. other Vv. except *Wicl.*, 'if nethless;' *Rhem.*, 'if yet.'

Ye heard him] *Sim. Wicl.*: 'have heard Him,' *Auth.* and all the remaining Vv.

Were taught in Him] 'Have been taught by Him,' *Auth.*, *Gen.* (both); 'be taught in Him,' *Wicl.*, *Tynd.*, *Cov.*; 'be instructe in Him,' *Cov.* (Test.); 'haue bene taught in Him,' *Cran.* and the remaining Vv.

As is, etc.] So *Wicl.*; 'as the truth is in Jesus,' *Auth.*, *Bish.*, and sim. remaining Vv.

22. *That ye must*] 'That ye,' *Auth.* *As concerns your former*] 'Concerning the former, etc.' *Auth.*

Which waxeth, etc.] 'Which is corrupt,' *Auth.*, and the other Vv. except *Cov.*, 'which marreth himselfe.

The lusts of Deceit] 'The deceitful lusts,' *Auth.*; 'bi the desirirs of errour,' *Wicl.*, sim. *Cov.* (Test.), *Rhem.*; 'the deceavable lustes,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both); 'the lustes of errour,' *Bish.*

23. *And rather*] 'And,' *Auth.*

Become renewed] 'Be renewed,' *Auth.*

This change is made as an attempt to express the contrast between the pres. ἀνανεοῦσθαι and the aor. ἐνδύσασθαι.

By the Spirit] 'In the spirit,' *Auth.* and all the other Vv.

24. *And put on*] 'And that ye put on,' *Auth.* *After the image of God*]

So *Tynd.*, 'after the ymage of God:' 'after God,' *Auth.* and the other Vv. except *Rhem.*, 'according to God.' The order of the Greek τὸν κατὰ Θεὸν κτισθ. is similarly retained by all the Vv. except *Wicl.*, *Cov.* (both). It may be observed that the transl. of *Rhem.*, 'according to,' has the advantage of preserving the antithesis κατὰ τὰς ἐπιθ. κ. τ. λ. (ver. 23), and κατὰ Θεόν, but fails in bringing out clearly the great doctrinal truth appy. implied in the latter words.

Hath been created] 'Is created,' *Auth.*, and similarly all the other Vv. The transl. 'hath been,' is perhaps here slightly preferable to 'was,' as the latter tends to throw the κτίσις further back than is actually intended; the ref. being to the new κτίσις in Christ. *Holiness of Truth*] So *Wicl.*, *Cov.* (Test.), *Bish.*, similarly *Rhem.*: 'true holiness,' *Auth.* and the other Vv. except *Cov.*, where it is *more* correctly, 'true righteousness and holynes.'

25. *Having put away*] 'Putting away,' *Auth.* *Falsehood*] 'Lying,' *Auth.* and the other Vv. except *Wicl.*, 'lesynge.'

²⁶ Be angry, and sin not: let not the sun go down upon your angered mood; ²⁷ nor yet give place to the devil. ²⁸ Let the stealer steal no more: but rather let him labor, working with his own hands the thing that is good, that he may have to give to him that needeth. ²⁹ Let no corrupt communication proceed out of your mouth, but that which is good for edification of the need, that it may minister a blessing unto the hearers; ³⁰ and grieve not the Holy Spirit of God, in whom ye were sealed for the day of redemption. ³¹ Let all bitterness, and wrath and anger, and

Truth each man] So *Wicl.*; 'every man truth,' *Auth.* and the other Vv. except *Cov.* (Test.), *Rhem.* (omits 'the'), 'the truth every man.' *Because]* 'For,' *Auth.*, *Gen.* 1, al.; 'for as moch,' *Tynd.*, *Cran.*; 'because,' *Rhem.*

^{26. Be angry]} So the other Vv. except *Auth.*, *Cov.* (Test.), *Bish.*, 'be ye angry;' *Wicl.*, 'be ye wrooth.'

Angered mood] 'Wrath,' *Auth.* and all the other Vv. The change may perhaps be considered scarcely necessary, as the expression has become so familiar; still *παροργισμός*, 'exacerbatio,' 'exasperation,' cannot strictly be translated 'wrath.'

^{27. Nor yet]} *'Neither,' *Auth.*; see notes on 1 *Thess.* ii. 3 (*Transl.*)

^{28. The stealer]} 'Him that stole,' *Auth.*, *Bish.*, and sim. all other Vv. except *Cov.*, 'he that hath stollen;' *Cov.* (Test.), 'he that dyd steale.' The *Auth.* in ver. 29 supplies a precedent for this idiomatic translation of the present part. with the article. *His own]* 'His,' *Auth.* and all the other Vv.

The thing that] 'The thing which,' *Auth.*, *Cran.*, *Bish.*; 'that that,' *Wicl.*; 'some good,' *Cov.*; 'some good thing,' *Tynd.*; 'that which,' *Bish.*, *Rhem.* The slight change to 'that' is perhaps more critically exact; see Brown, *Gram.* of *Gramm.* 11. 5, p. 293, and notes on ch. i. 23.

^{29. For edification]} 'To the use of edifying,' *Auth.*, *Gen.* (both); 'good to

edefye with all,' etc., *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'to the edificatioun of feith,' *Wicl.*, sim. *Cov.* (Test.), *Rhem.* On the difficulty of properly translating these words, see Trench on *Auth.* *Ver.* ch. x. p. 178. *A blessing]* 'Grace,'

Auth. and the other Vv. except *Cov.*, 'that it be gracious to hear;' *Tynd.*, 'that it may have faveour.'

^{30. In whom]} Sim. *Wicl.*, *Rhem.*, 'in whiche:' 'whereby,' *Auth.*; 'by whom,' *Tynd.*, *Cran.*, *Gen.* (both), *Bish.*; 'wherewith,' *Cov.* (both). *Ye were]* 'Ye are,' *Auth.* and all the other Vv.

For] 'Unto,' *Auth.*, *Cov.*, *Tynd.*, *Cran.*, *Gen.* (both), *Bish.*; 'in the,' *Wicl.*; 'agaynst the,' *Cov.* (Test).

^{31. All bitterness]} So *Auth.* It is not always desirable to preserve the more literal transl. of *πᾶς* ('all manner of'), esp. when it is prefixed to more than one abstract substantive, as it tends to load the sentence without being much more expressive. When the adj. follows, as in ver. 19, the longer translation will often be found more admissible.

Wrath] So *Auth.*, *Wicl.*, *Coverd.* (Test.), 'fearnsness,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'anger,' *Bish.*, *Rhem.* The translation may be retained, whenever *θυμός* and *ὀργή* occur together, as sufficiently exact, provided that by 'wrath' we understand rather the *outbreak* ('excandescencia,' Cicero, *Tusc. Disput.* iv. 9), by 'anger' the more settled and abiding habit. It is perhaps doubtful whether 'wrath'

clamour, and evil speaking, be put away from you, with all malice ;
³² but become kind one to another, tender-hearted, forgiving one another, as God also in Christ forgave you.

CHAPTER V.

BECOME then followers of God, as beloved children ; ² and walk in love, even as Christ also loved us, and gave Himself for us, an offering and a sacrifice to God, for a savour of sweet smell.

³ But fornication, and all manner of uncleanness or covetousness,

does not imply a greater permanence than *δυός*, see Cogan on the *Passions*, I. 1. 2. 3, p. 111, still as it is several times applied to God as well as man, it seems generally the most proper and satisfactory translation.

Malice] So *Auth.* *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘maliciousness,’ *Tynd.* and remaining Vv. except *Bish.*, ‘noughtiness.’ As *κακία* points rather to the evil habit of the mind, as distinguished from *πονηρία*, the outcoming of the same (*Trench*, *Synon.* § XI.),—‘malice,’ which is defined by Crabb (*Synon.* s. v.) as ‘the essence of badness lying in the heart,’ would appear a correct translation ; see Cogan on the *Passions*, I. 3. 2, 1, p. 159.

32. *But*] ‘And,’ *Auth.* *Become kind*] ‘Be ye,’ *Auth.* and other Vv. ; corresponding to ἀρδῆτω ἀφ’ ὑμῶν, ver. 31.

As God also in Christ] Similarly *Wicl.*, *Cov.* (Test.), *Rhem.* ; ‘even as God for Christ’s sake,’ *Auth.*, *Tynd.*, and the remaining Vv.

Forgave] So *Wicl.*, *Tynd.*, *Gen.* (both), *Bish.* ; ‘hath forgiven,’ *Auth.* and the remaining Vv. The aorist seems more exact, as pointing to the past act of God’s mercy and forgiveness displayed in ‘Christ,’ i. e. in giving Him to die for the sins of the world.

‘Be ye therefore followers,’ *Auth.* and the other Vv. except *Wicl.*, ‘therfor be ye folowers ;’ *Cov.*, ‘be ye the folowers therefore ;’ *Cov.* (Test.), ‘be ye therfore the folowers.’ The more literal transl. of γίνεσθε might perhaps be here dispensed with, as necessarily involved in the action implied in μιμηταί ; as, however, it seems an echo and resumption of the preceding γίνεσθε (ch. iv. 32), it will be most exact to retain this more literal translation.

Beloved] ‘Dear,’ *Auth.* and the other Vv. except *Wicl.*, ‘dereworthe ;’ *Cov.* (Test.), *Rhem.*, ‘most deare.’

2. *Even as*] So all the other Vv. except *Wicl.*, *Rhem.*, *Auth.*, ‘as ;’ *Cov.* (Test.), ‘lyke as ;’ see notes on 1 *Thess.* i. 5 (*Transl.*).

Loved us, etc.] So all Vv. except *Auth.*, *Gen.* 2, *Bish.* (similarly *Cov.*), ‘hath loved us and hath given.’

Savour of sweet smell] ‘Sweet smelling savour,’ *Auth.*, *Gen.* (both), *Bish.* ; ‘in to the odour of swetnes,’ *Wicl.*, sim. *Cov.* (Test.) ; ‘sacr. of a swete savor,’ *Tynd.*, *Cov.*, *Cran.* ; ‘in an odour of sweteness,’ *Rhem.*

3. *All manner of uncleanness*] * ‘All uncleanness,’ *Auth.* ; see notes on ch. iv. 31.

Be even] ‘Be once,’ *Auth.*, *Cran.*, *Gen.* 2, *Bish.*, sim. *Tynd.*, *Gen.* 1 ; ‘so much as be,’ *Rhem.* ; *Wicl.* omits

let it not be even named among you, as becometh saints; ⁴ and *no* filthiness, and foolish talking or jesting, — things which are unbecoming, — but rather giving of thanks. ⁵ For this ye know, being aware that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath an inheritance in the kingdom of Christ and God. ⁶ Let no man deceive you with vain words: for because of these *sins* cometh the wrath of God upon the children of disobedience. ⁷ Do not then become partakers with them. ⁸ For ye WERE once darkness, but now *are ye* light in the Lord: walk as children of light, — ⁹ for the fruit of the light *is* in all goodness and righteousness and truth, — ¹⁰ proving what is well-pleasing unto the Lord. ¹¹ And have no fellowship with the unfruitful works of darkness, but rather even reprove *them*. ¹² For the things which are done by them in secret it is a shame even to speak of. ¹³ But all *these* things, when they are reproved, are made manifest BY THE LIGHT; for everything that is made mani-

4. *And no—and*] ‘Neither—nor,’ *Auth.* As several MSS., *e. g.* AD¹E¹ FG; 4 mss.; *Vulg.*, *Clarom.*, *al.* (*Lachm.*, *Meyer, al.*), read η — η , it seems desirable to mark in the translation the reading adopted.

Or] ‘Nor,’ *Auth.* *Jesting*] So *Auth.* and the other Vv. except *Wicl.*, ‘harlotrie;’ *Rhem.*, ‘scurriosity.’ *Things which are, etc.*] ‘Which are not convenient,’ *Auth.*; ‘which are not comely,’ *Tynd.*, *Cov.*, *Cran.*, *Bish.*; ‘which are things not comely,’ *Gen.* (both).

5. *Ye know, being aware*] *‘Ye know that, etc.,’ *Auth.* *An inheritance*] ‘Any inheritance,’ *Auth.* and the other Vv. except *Wicl.*, ‘eritage;’ *Cov.* (both), *Rhem.*, ‘inheritance.’ *Of Christ and God*] ‘Of Christ and of God,’ *Auth.* and all the other Vv.

6. *These sins*] ‘These things,’ *Auth.*

7. *Do not then become*] *Sim. Rhem.*, ‘become not therefore;’ ‘be not ye therefore,’ *Auth.*, *Cov.* (both), *Cran.*, *Gen. 2*, *Bish.*; ‘therfor nyle ye be made,’ *Wicl.*; ‘be not therefore,’ *Tynd.*,

Gen. 1: the insertion of ‘ye’ is not in accordance with the original.

8. *Once*] So *Tynd.*, *Gen.* (both): ‘sometimes,’ *Auth.*, *Bish.*; ‘sometime,’ *Wicl.*, *Cov.* (both), *Cran.*, *Rhem.*

9. *The light*] ‘The *Spirit,’ *Auth.*

10. *Well-pleasing*] So *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘acceptable,’ *Auth.*, *Bish.*; ‘pleasinge,’ *Tynd.* and the remaining Vv.

11. *But rather even*] Similarly, but rather awkwardly, *Gen. 2*, ‘but even reprove them rather;’ ‘but rather,’ *Auth.* and remaining Vv. except *Wicl.*, ‘but more;’ *Bish.*, ‘but even rebuke.’

12. *For the things, etc.*] ‘For it is a shame even to speak of those things which are done of them in secret,’ *Auth.* and in similar order, the other Vv. except *Wicl.*, *Rhem.*

13. *All these*] ‘All,’ *Auth.*

When they are] So *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both), *Bish.*; ‘that are,’ *Auth.*, *Wicl.*, *Cov.* (Test.) *Rhem.*

For everything, etc.] ‘For whatsoever doth make manifest is light,’ *Auth.*; ‘for

fest is light. ¹⁴ Wherefore He saith, Up! thou that sleepest, and arise from the dead, and Christ shall give thee light.

¹⁵ Take heed then how ye walk with strictness, not as fools, but as wise, ¹⁶ buying up for yourselves the opportunity, because the days are evil. ¹⁷ For this cause do not become unwise, but understanding what the will of the Lord is. ¹⁸ And be not made drunk with wine, wherein is dissoluteness, but be filled with the Spirit; ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, ²⁰ giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, ²¹ submitting yourselves one to another in the fear of Christ.

²² Wives, *submit yourselves* unto your own husbands, as unto the Lord; ²³ for a husband is head of his wife, as Christ also is head of the church; He is the saviour of the body. ²⁴ Nevertheless as the church is subject unto Christ, so *let* the wives also *be* to their hus-

al thing that is schewed is light,' *Wicl.*; 'for whatsoever is manifest, that same is light,' *Tynd., Cov., Cran.*; 'for every thinge that is manifest is light,' *Cov. (Test.)*: 'for it is light that discovereth all things,' *Gen. 1*; 'for it is light that makes all things manifest,' *Gen. 2*; 'for all that which doeth make manifest is light,' *Bish.*; 'for al that is manifested is light,' *Rhem.*

^{14.} *Up! thou that sleepest*] So *Coverd. (Test.)*: 'awake thou that sleepest,' *Auth.* and the remaining Vv. except *Wicl., Rhem.,* 'rise thou that,' etc.

^{15.} *Take heed*] So all the other Vv. except *Wicl., Rhem., Auth.,* 'sec.'

How ye] So *Cran., Cov. (both), Rhem.,* similarly *Wicl.*; 'that ye,' *Auth.* and the remaining Vv.

With strictness] 'Circumspectly,' *Auth.* and the other Vv. except *Wicl., Rhem.,* 'warily.'

^{16.} *Buying up, etc.*] 'Redeeming the time,' *Auth., Tynd., Cov. (Test.),* similarly *Cov., Gen. (both), Bish., Rhem.*; 'agenbiynge tyme,' *Wicl.*; 'avoydyng occasion,' *Cran.*

^{17.} *For this cause*] 'Wherefore,' *Auth.,*

Tynd., Cov., Cran., Gen. (both), Bish.; 'therfor,' *Wicl., Cov. (Test.), Rhem.*

Do not become] *Sim. Rhem.*; 'be ye not,' *Auth.* and the remaining Vv.

^{18.} *Made drunk*] 'Be not drunk,' *Auth.* and the other Vv. except *Wicl.,* 'nyle ye be drunken,' *Cov.,* 'be not dronken,' *Cov. (Test.),* 'be not ye dronken,'

Dissoluteness] 'Excess,' *Auth., Tynd., Cov., Cran., Gen. (both), Bish.*; 'leccherie,' *Wicl.*; 'voluptuousnesse,' *Cov. (Test.);* 'riotousness,' *Rhem.*

^{19.} *One another*] 'Yourselves,' *Auth.* and all the other Vv.

^{21.} *Of Christ*] 'Of * God,' *Auth.*

^{22.} *Submit yourselves*] Italics; but not so in *Auth.* which adopts the insertion.

^{23.} *A husband*] * 'The husband,' *Auth.* *Head of his*] 'The head of the,' *Auth.*

As Christ also] 'Even as Christ,' *Auth.* and the other Vv. except *Wicl. Cov. (Test.), Rhem.,* 'As Christ is.' *He is*] * 'And he is,' *Auth.*

^{24.} *Nevertheless*] 'Therefore,' *Auth.* and the other Vv. except *Wicl., Cov.*

bands. ²⁵ Husbands, love your own wives, *even* as Christ also loved the church, and gave Himself for it; ²⁶ that He might sanctify it, having cleansed it by the laver of the water in the word, ²⁷ that He might Himself present to Himself the church *in* glorious *beauty*, not having spot, or wrinkle, or any such thing; but that it should be holy and blameless. ²⁸ Thus ought husbands also to love their own wives, as *being* their own bodies. He that loveth his own wife loveth himself. ²⁹ For no man ever hated his own flesh; but nourisheth it and cherisheth it, even as Christ also *doth* the church: ³⁰ because we are MEMBERS of His body, of His flesh, and of His bones. ³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³² This mystery is a great one; I however am

(Test.), *Bish., Rhem.,* 'but.'

Also be] 'Be,' *Auth.*

Their husbands] * 'Their own husbands,' *Auth.*

25. *Your own*] 'Your,' *Auth.* and all the other Vv.

26. *Sanctify it, etc.*] 'Sanctify it and cleanse it,' *Auth., Gen. 2*; 'to sanctify it, and censed it,' *Tynd., Cov., Cran., Gen. 1*; 'to sanctify it, when he had censed it,' *Bish.*; 'sanctify it, cleansing it,' *Rhem.*

By the laver of the, etc.] *So Rhem.* ('of water'): 'with the washing of water by the word,' *Auth.*; 'with the, etc., in the word,' *Wicl.*; 'in the fountayne of water thorow the worde,' *Tynd., Cran.*; 'in the f. of w. by the worde,' *Cov.*; 'with the f. of w. in the worde,' *Cov. (Test.)*; 'in the washing of w. through the worde,' *Gen. 1*; 'in the fountain of water in the word,' *Bish.*

27. *He might Himself, etc.*] 'He might present it * to Himself a glorious church,' *Auth., Bish.* ('unto'); 'to make it unto Himselfe a glorious congregacion,' *Tynd., Cov., Cran.,* similarly *Gen. 1*; 'to geue the chirche glorious to Him self,' *Wicl.* *Blameless*] 'Without blemish,' *Auth.*; 'that it hadde no wemme,' *Wicl.*; 'with-

out blame,' *Tynd., Cov., Cran., Gen.* (both), *Bish.*; 'undefyled,' *Cov. (Test.)*; 'unspotted,' *Rhem.*; see notes on ch. i. 4.

28. *Thus also, etc.*] * 'So ought men to love,' *Auth.* *Own wife* —

wives] *Auth.* omits 'own.'

As being] 'As,' *Auth.* and all the other Vv.

29. *Ever*] *So Wicl., Rhem.*; 'ever yet,' *Auth.* and the remaining Vv. except *Cov. (Test.)*, 'at any tyme.' *Christ also, etc.*] * 'The Lord, the Church,' *Auth.*

30. *Because*] *So Rhem.*: 'for,' *Auth.* and the remaining Vv. except *Wicl.*, 'and.'

31. *Father*] * 'His father,' *Auth.*

32. *This mystery, etc.*] 'This is a great mystery,' *Auth., Cov. (Test.)*; 'this sacrament is great,' *Wicl.*; 'is a great sacr.' *Rhem.*; 'is a great secreete,' *Tynd., Cov., Cran., Gen.* (both), *Bish.*

I however am, etc.] 'But I speak,' *Auth.* and the Vv. except *Wicl.*, 'ye I seie,' *Cov. (Test.)*, 'but I say,' 'I speake,' *Bish.*

In reference to] 'Concerning,' *Auth., Gen. 2*; 'in,' *Wicl., Cov. (Test.) Rhem.*; 'bitwene,' *Tynd.*; 'of,' *Cov., Cran., Gen.*

speaking in reference to Christ and to the church. ³³ Nevertheless ye also severally, let each one of *you* thus love his own wife as himself; and the wife, let her reverence *her* husband.

CHAPTER VI.

CHILDREN, obey your parents, in the Lord; for this is right. ² Honour thy father and thy mother, the which is the first commandment in regard of promise; ³ that it may be well with thee, and that thou mayest live long upon the earth. ⁴ And, ye fathers, provoke not your children to wrath; but bring them up in the discipline and admonition of the Lord.

⁵ Bond-servants, be obedient to your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; ⁶ not with eye-service, as men-pleasers, but as bond-servants of Christ; doing the will of God from the heart; ⁷ with good will doing service, as to the Lord, and not to men: ⁸ seeing ye know that whatsoever good thing each man shall do, THIS shall

33. *Ye also, etc.*] 'Let every one of you in particular,' *Auth.*; 'do ye so, that every one,' *Tynd., Cov., Cran.*; 'you also let every one loue,' *Cov. (Test.)*; 'every one of you, do ye so,' *Gen. (both), Bish.* The slight asyndeton in the original is perhaps best retained.

Thus love his own wife as] 'So love his wife as,' *Auth.*

Let her reverence] 'See that she reverence,' *Auth.*; 'and let the wife se that,' *Tynd., Gen. (both)*; 'but let,' etc., *Cov. (both)*; 'and let the wife feare,' *Cran., Rhem.*; 'and let the wyfe reverence,' *Bish.*

Let her reverence] 'See that she reverence,' *Auth.*; 'and let the wife se that,' *Tynd., Gen. (both)*; 'but let,' etc., *Cov. (both)*; 'and let the wife feare,' *Cran., Rhem.*; 'and let the wyfe reverence,' *Bish.*

Let her reverence] 'See that she reverence,' *Auth.*; 'and let the wife se that,' *Tynd., Gen. (both)*; 'but let,' etc., *Cov. (both)*; 'and let the wife feare,' *Cran., Rhem.*; 'and let the wyfe reverence,' *Bish.*

Let her reverence] 'See that she reverence,' *Auth.*; 'and let the wife se that,' *Tynd., Gen. (both)*; 'but let,' etc., *Cov. (both)*; 'and let the wife feare,' *Cran., Rhem.*; 'and let the wyfe reverence,' *Bish.*

Let her reverence] 'See that she reverence,' *Auth.*; 'and let the wife se that,' *Tynd., Gen. (both)*; 'but let,' etc., *Cov. (both)*; 'and let the wife feare,' *Cran., Rhem.*; 'and let the wyfe reverence,' *Bish.*

Let her reverence] 'See that she reverence,' *Auth.*; 'and let the wife se that,' *Tynd., Gen. (both)*; 'but let,' etc., *Cov. (both)*; 'and let the wife feare,' *Cran., Rhem.*; 'and let the wyfe reverence,' *Bish.*

he receive of the Lord, whether *he be* bond or free. ⁹ And, ye masters, do the same things unto them, giving up your threatening: seeing ye know that both their Master and yours is in heaven, and there is no respect of persons with Him.

¹⁰ Finally, be strengthened in the Lord, and in the power of His might. ¹¹ Put on THE WHOLE ARMOUR of God, that ye may be able to stand against the stratagems of the devil: ¹² because our struggle is not against flesh and blood, but it is against Principalities, against Powers, against the World-Rulers of this darkness, against the spiritual hosts of wickedness in the heavenly regions. ¹³ For this cause take up THE WHOLE ARMOUR of God, that ye may be able to withstand in the evil day, and having fully done all, to stand. ¹⁴ Stand therefore, having girt your loins about with truth,

same,' *Auth.*, *Cov.* (Test.), *Cran.*; 'that same,' *Gen.* (both); 'that,' *Tynd.*, *Bish.*; 'it,' *Cov.*

9. *Giving up your*] 'Forbearing,' *Auth.*; 'putting away,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.* (both), *Bish.*; 'remitting,' *Rhem.* *Seeing ye know, etc.*]

'Knowing that your * Master also is in h. neither is there,' *Auth.*

10. *Finally*] * 'Finally my brethren,' *Auth.* *Be strengthened*] So *Rhem.*; 'be strong,' *Auth.* and the remaining Vv. except *Wicl.*, 'be ye count-fortide.'

11. *Stratagems*] 'Wiles,' *Auth.*; 'as-piyngis,' *Wicl.*; 'crafty assautes,' *Tynd.*, *Cov.*, *Gen.* 1; 'assaultes,' *Cov.* (Test.), *Cran.*, *Gen.* 2, *Bish.*; 'deccites,' *Rhem.* The translation in the text seems best to convey the idea of a fixed and settled plan: see notes on ch. iv. 14.

12. *Because our wrestling*] 'For we wrestle not,' *Auth.* and remaining Vv. except *Wicl.*, 'for why stryuyng;' *Rhem.*, 'for our wrestling.' *But*

it is] 'But,' *Auth.* *The World-Rulers*] 'The rulers,' *Auth.*; 'governours of the world,' *Wicl.*, *Cov.* (Test.), *sim. Cov.*; 'worldly rulers,' *Tynd.*, *Cran.*; 'the worldly gouernours,' *Gen.* (both), *Bish.* (omits 'the'); 'the rec-

tors of the world,' *Rhem.*

this darkness] * 'Of the darkness of this world,' *Auth.*

The spiritual hosts of wickedness] 'Spiritual wickedness,' *Auth.*, *Bish.*; 'spiritual thingis of w.' *Wicl.*, *Cov.* (Test); 'spretual w.' *Tynd.*; 'ye spretes of w.' *Cov.*; 'spretual craftynes,' *Cran.*; 'spiritual wickednesses,' *Gen.* (both); 'the spirituals of w.' *Rhem.*

In the heavenly regions] 'In high places,' *Auth.*; 'in hevenli thingis,' *Wicl.*, *Coverd.* (Test.), *Cran.*; 'for hevenly thinges,' *Tynd.*; 'under the heauen,' *Cov.*; 'which are above,' *Gen.* 1; 'which are in the hie places,' *Gen.* 2; 'in heavenly places,' *Bish.*; 'in the celestials,' *Rhem.*

13. *For this cause*] So *Tynd.*, *Cov.*, *Gen.* (both): 'wherefore,' *Auth.*, *Bish.*, *Cran.*; 'therfor,' *Wicl.*, *Rhem.*

Up] 'Unto you,' *Auth.* *Fully done*] 'Done,' *Auth.*; 'and in alle thingis stonde parfyt,' *Wicl.*; 'having finished all thynges,' *Gen.* (both), *Bish.*

14. *Having girt, etc.*] 'Having your loins girt about,' *Auth.*, *Bish.*; 'and your loynes gyrd aboute,' *Tynd.*, *Cov.*, *Gen.* (both), *sim. Cran.*; 'having your loins girded in,' *Rhem.*

Having put on] 'Having on,' *Auth.*

and having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparedness of the gospel of peace; ¹⁶ in addition to all, having taken up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked One; ¹⁷ and receive the helmet of salvation, and the sword of the Spirit, which is the word of God; ¹⁸ with all prayer and supplication praying always in the Spirit, and watching thereunto, with all perseverance and supplication for all the saints; ¹⁹ and *in particular* for me, that utterance may be GIVEN unto me in the opening of my mouth, so that with boldness I may make known the mystery of the gospel, ²⁰ for which I am an ambassador in a chain; that therein I may speak boldly, as I ought to speak.

²¹ But that ye also may know my condition, how I fare, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: ²² whom I have sent unto you for this

15. *And having shod*] 'And your feet shod,' *Auth.* *Preparedness*

'With the preparation,' *Auth.*, *Gen.* (both); 'in makyngede of,' *Wicl.*; '({showes) prepared by the, etc.' *Tynd.*; 'that ye may be prepared,' *Cov.*, similarly *Cran.*, 'that ye may be prepared for;' 'in the preparation,' *Bish.*; 'to the prep.' *Rhem.*

16. *In addition to*] 'Above all,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'in alle thingis.' (*Test.*), *Rhem.*, 'Taking,' *Auth.*, *Bish.*, *Rhem.*; 'take to you,' *Tynd.*, *Cran.*, *Gen.* 1; 'take holde of,' *Cov.*

Wicked one] *Sim. Rhem.*, 'of the most wicked one:' 'the wicked,' *Auth.* and the remaining Vv. except *Wicl.*, 'the worst;' *Cov.* (Test.), 'the most wicked.' The addition in the text seems desirable as marking the personality of τοῦ πονηροῦ.

17. *Receive*] 'Take,' *Auth.* and all the other Vv.

18. *With all prayer, etc.*] 'Praying always with all, etc.' *Auth.*

All the saints] So *Rhem.*; 'all saints,' *Auth.* and the remaining Vv. except *Wicl.*, 'alle holi men.'

19. *And in particular*] 'And,' *Auth.*: use of καὶ to add the particular to the general; see Fritz. on *Mark*, p. 11, 713, and comp. notes on *Phil.* iv. 12.

In the opening, etc.] 'That I may open my mouth boldly to,' etc., *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both); 'in openynge of my mouth,' *Wicl.*, similarly *Cov.* (Test.), *Rhem.*: 'that I may open my mouth freely to utter,' etc., *Bish.*

20. *A chain*] So *Wicl.*; 'in this ch.," *Cov.* (Test.), *Rhem.*; 'in bonds,' *Auth.* and the remaining Vv.

21. *Condition*] *Sim. Tynd.*, *Cran.*; 'affairs,' *Auth.*, *Bish.*; 'what case I am in,' *Cov.*; change merely to avoid the homœoteleuton. *How I fare*]

'And how I do,' *Auth.*: all the other Vv., 'what I do;' but as this might be misunderstood and referred to what the Apostle was actually engaged in (see Wolf in loc.), it seems best, with Harl., to refer τὰ κατ' ἐμέ to 'meine Lage,' τὸ πρᾶσσω to 'mein Befinden.'

The beloved] *Sim. Cran.*, *Cov.* (Test.), 'the:' 'a beloved,' *Auth.*; 'my,' *Wicl.*, *Tynd.*, *Coverd.*, *Gen.*, *Rhem.*; 'a,' *Bish.*

22. *This very purpose*] 'The same,'

very purpose, that ye may know our affairs, and *that* he may comfort your hearts.

²³ Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴ Grace *be* with all them that love our Lord Jesus Christ in incorruption.

Auth. and all the other Vv. except ^{24. In incorruption]} So *Wicl.*, *Rhem.*; *Wicl.*, 'this same.' *May — may]* 'in sincerity,' *Auth.*, *Bish.*; 'in puernes,' 'Might — might,' *Auth.*: change in accordance with the law of the succession of tenses, Latham, *Engl. Lang.* § 616. *Tynd.*; 'unfaynedly,' *Cov.*, *Cran.*; 'sincerely,' *Cov.* (Test.); 'to their immortality,' *Gen.* (both).

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